

THE 52/19  
SPIRIT of PRAYER,  
OR, A *Ed. 5. 13*  
DISCOURSE,  
WHEREIN

The Nature of Prayer is Opened,  
the Kindes of Prayer are Handled, and  
the Right Manner of Praying Discovered:  
Several Cases about this Duty are Resolved, From

EPH. 6. 18. *Praying Always with all Prayer and Supplication in the Spirit, and Watching thereunto with all Perseverance, and Supplication for all Saints.*

Unto which is Added,

A Direction for the Attaining the  
GIFT of PRAYER.

That Family-Duty may not be Omitted,  
nor Secret Duty discouraged, through Inability of Utterance and Expression.

By *NATHANAEL VINCENT* M. A.  
Minister of the Gospel.

*London, Printed for Tho. Parkhurst, at the Bible and three Crowns in Cheapside near Mercers Chappel, and at the Bible on London-bridge, near the Gate, 1677.*



234:02





To the Truly  
HONOURABLE LADY,

Hester,

LADY BLOUNT,

*Mercy, Grace, and Peace, be Multiplied.*

*Much Honoured Madam,*

**W**Hen I had the happiness to belong unto your Noble Family; the Favours I received were Weighty ones, and have left too deep an impression upon me ever to be worn. I never lived more free from Care and Trouble, then when I lived with your Ladyship. Your Civility, your Bounty, your being so much concerned when I went away, I must Remember, while I have Memory.

'Tis very pleasing to me to reflect upon the Opportunities I had when I lived at *Tittenhanger*, your Stately House; not only of studying, but of performing those Se-

### *The Epistle*

cret duties of Prayer and Meditation ; wherein Communion with God is so exceeding sweet, that all sensual delights and pleasures are contemptible in comparison. At that time the World was presented to me in the Gayest dress : Your House Large, and bravely Furnished ; your Gardens Delightful ; your Park and Walks hardly to be Matched ; your Table abundantly and sumptuously Furnished. Yet I must needs tell You, *That God was ten Thousand times more to me than all this.* When I sought him with my whole Heart, and found him ; when I begg'd his Grace, and had the Grace I begg'd for. *This, This* was it, which made my life happy ; *This* made me Cheerful indeed, only I was sorry to see others take up, and be so much transported with lower Pleasures.

Believe me Madam, nay, believe the Lord himself, Religion and Joy are not inconsistent. *The ways of Wisdom, are ways of Pleasantness ; and all the paths thereof, are paths of Peace.* Though David had a Crown of pure Gold on his Head, though he was Lord of such a Country which was then the glory of all Lands, yet we find that God

### Dedicatory.

God was his Joy ; and that was his Language : *Whom have I Heaven but Thee, and there is none on Earth that I desire besides Thee.* Whereas Solomon his son, indulging his Flesh, and too much forgetting God, did but hereby contribute to his own disquiet. *He made him great Works, he built Houses, and planted Vineyards ; he made Gardens and Orchards, and planted Trees in them of all sorts of Fruit ; he made Pools of Water, that the Trees might be the more Flourishing. He had Servants and Maidens, Possessions of great and small Cattel, above all that were before him in Jerusalem. He gathered Silver and Gold, and the peculiar Treasure of Kings, and of the Provinces. He had Men-singers, and Women-singers, and the Delights of the Sons of Men ; and Musical Instruments of all sorts. Nay, whatsoever his Eyes desired, he kept not from them ; neither did he withhold from his Heart, any Joy.* How large an Inventory is here of what is gratifying to the Senses ? Yet in the midst of all, he crys out, *Behold, all is Vanity and Vexation of Spirit, and there is no Profit under the Sun, Eccles. 2. 4, 11.*

Madam, I earnestly desire your Eternal welfare ; and also your present Joy : And

*The Epistle Dedicatory.*

truly, there must be Godliness not in the *Form* only, but in the *Power* also, or else you will be a *Stranger* to the pleasure of Christianity. God is the Souls centre. Rest is elsewhere in vain expected. *The more you acquaint your self with Him, the more perfect your peace will be ; and thereby good will come unto you.*

These · ensuing Sermons concerning Prayer, I hope, through the blessing of God, may be a means to make Devotion much more fervent. And 'tis not vain to seek Him that is so willing to be found, and whose Sufficiency is such, that he can satisfy your desires when they are most Enlarged.

That the Lord of Heaven would bless You, and all the Branches of your Illustrious *Family*, and make all eminent for Piety and Holiness, which will be your truest Honour, and greatest Dignity, is the Prayer of

*Madam,*

*Your Ladiships most humble, and  
most obliged Servant,*

*Nathanael Vincent.*



To the Readers , especially  
them that were Hearers of these  
Following Sermons.

Beloved Brethren,

**B**eing about to Read a Book concerning Prayer ;  
how convenient is it you should begin with  
Prayer, that you may read with Profit ? Lift  
up therefore your hearts unto God, and desire  
Grace to do what is made known to be your duty.

Gods Precepts are for your profit ; He is not capable of being advantaged, for he is infinitely and eternally self-sufficient ; but you your selves will be benefited by your Obedience. He requires you to come to the throne of Grace, that he may impart his Grace and Mercy unto you that so much stand in need of it. 'Tis the Property of Good to be communicative of it self : And the Lord who is the Summum Bonum, highest and chiefest Good, does give most of all liberally.

Prayer is an Ordinance that He has appointed ; and 't is a great priviledge we are allowed, to pour out our Souls before him ; His Hand is not shortned, His Ear is not heavy ; we shall not be straitned in him, if we are not straitned in our own Bowels.

You that never have pray'd with any seriousness of Spirit, should cry now with the greater fervency. You have not one Sin pardoned, not one Corruption mortified, not one saving Grace wrought in your Hearts ; you have not the least part of your main work done ; no

### *The Epistle to the Reader.*

provision at all made for Eternity and another World. It concerns you therefore to begg as for your Lives, that God would reconcile you to himself in Christ, and make you new Creatures, and become a Father and a Portion to you.

Now is the accepted time; Now the Father of Mercies is upon the mercy Seat. Now the Lord Jesus is willing to be your Advocate, and to intercede for you. Now the spirit of Grace is ready to help our infirmities; Now forgiveness of sin and life and Immortality are freely offer'd, nay you are intreated to accept them. But it will not be thus always, shortly God will be inexorable; the Advocate will be a judg to condemn, and the spirit will withdraw for ever, and the day of grace will be ended. Oh therefore pray now, for then it will be too late to pray.

And for you that make conscience of this duty, wrestle still with greater Vigour. Those are the strongest Christians that are mightiest in prayer. He that prayes well, will do all well besides; for by prayer strength is obtained for the performance of every duty.

I have added a short treatise concerning the gift of prayer, because many are weak and unexercised in this duty, and have furnished them with Scripture expressions which are without controversy, the best of all; & by practise and diligence their ability may be encreased.

These Sermons were begged from Heaven, I follow them with prayer, that from thence they may be effectual, not only to those that have desired the publishing of them, but unto all others, unto whose hands the providence of God shall bring them.

Nathanael Vincent.



Eph. 6. 18.

*Praying always with all Prayer and Supplication  
in the Spirit, and Watching thereunto with all  
perseverance and supplication for all Saints.*



He Apostle looking upon the *Ephesians* as militant Saints and fighting not against Flesh and Blood, but against the Principalities and Powers of Darkness; he instructs them towards the latter end of this Chapter, how they might become more than Conquerors. To this end he tells them first of all, where their strength lay; they must *be strong in the Lord, and in the power of his might*, v. 10. and then gives them a compleat Armour, which being put on and the several pieces of it skilfully used, the wiles of Satan will be frustrated, and themselves enabled to *withstand in the evil day, and having done all to stand*.

1. They must be girded about *with the girdle of Truth*. By Errour Satan has great advantage; how

how many, like Children, are tossed to and fro by every wind of Doctrin? but a judgment rightly informed and well settled, that buys the Truth, and will by no means sell it, has a great influence upon a Christians stedfastness and growth in Grace.

2. They must have on *the Breast plate of Righteousness*; they must be Righteous in heart, Righteous in sincerity. A Conscience purged from dead works, is a better defence than a wall of Brass. Satan cannot so easily disquiet them that are sincere, neither is he able to corrupt them; their holiness being true, sin is hated, the allurements unto sin are condemned, and God is followed hard after.

3. Their *Feet must be shod with the preparation of the Gospel of Peace*. They must be encouraged by that Peace which the Gospel publishes, to run the way of Gods Commandments; and that though those ways are never so difficult and unpleasant to flesh and blood, they must hold fast the profession of their Faith, and depart from Evil, and go in the path that is called holy; though by thus doing, they never so much expose, and make themselves a prey.

4. *Above all, they must take the Shield of Faith, whereby they may quench the fiery darts of the Wicked*. Satans Temptations are *Darts*; he does design our wounding, our pain, our death, in shooting of them: And these Darts may well be called *fiery*, they are shot from Hell, and an Hell in the Conscience they make, if they are not quenched; but Faith



Faith is a shield to repel and beat them back : Faith makes application of the Righteousness and strength of Christ, and by this means, not only former wounds are asswaged and healed, but the soul is more secured for the future.

5. The *Helmet of Salvation* must cover their heads in this day of Battle with evil Angels, A lively hope of salvation is very encouraging both unto patient continuance in well-doing, and also unto suffering for the sake of Righteousness.

6. The Apostle tells them that *the Sword of the spirit, which is the Word of God*, must be made use of. If this word be understood believed, thought on, loved, stood in awe of; if it thus abide in us, we shall be strong, and overcome the evil one.

These are the pieces of the Armour of God. But in this Combate with the Devil, is there not need of Auxiliary forces? certainly, there is a necessity of succour from Heaven. The Captain therefore of our Salvation, must be looked unto, and divine aide continually implored and begged for. By prayer we have power with God, and power against our spiritual Enemies. No wonder that the Apostle enjoyns *praying always with all prayer and supplication in the Spirit, &c.*

The Text may be divided into these parts.

1. Here is a *Duty commanded*, in the performance of which lies safety; and that is, *praying*.

2. The *extent of this Duty*, it must be *always*, and it must be *with all prayer*.

3. The

3. The due qualifications of this Duty, which are these following.

1. It must be *in the Spirit*.
2. It must be *with Watching*.
3. It must be *with all perseverance*.
4. It must be *with a publick spirit*, we must pray for all Saints, as well as for our selves, since they are engaged in the same War.

That these words may be the better understood, I shall answer these several questions.

1. *Is there any difference between prayer and Supplication?* I answer, The word *προσευχη*, which is translated *prayer*, does intimate we have to do with God in Prayer; to him we are to direct our Petitions as an Hearer, as an Helper. The word *δευσις* which is translated *Supplication*, does intimate that there must be an acknowledgment of our own indigency and wants, and a looking to the Alfsufficient Lord for supply.

2. Another question is this : *What is meant by Praying always?* I answer, the Greek phrase which the Holy Ghost useth, is, *ἐν παντι καινω*, which signifies *To pray every opportunity that is offered*. This Text does give no encouragement unto the fond Sect of the *Euchites*, who thought that prayer was to be their whole business : No, no, there are other Duties which God calls for, and which this of Prayer must not juggle out. But all those opportunities which are afforded for prayer, must be heedfully observed, joyfully laid hold on, and diligently improved. This is to pray  
always :

always: Its said of *Mephibosheth*, that he did eat always, or continually at the Kings Table, 2 Sam. 9. 13. What shall we from hence infer, that he spent day and night in nothing but eating? no such matter; but when the season, or meal-time came, he was present. So to pray always, is to pray whenever prayer is seasonable.

3. A third question is, *What is meant by all prayer?* Bullinger refers this to the intention of the mind; saying, that in this Duty, there must be all possible devotion, and intentness, and fervency of heart. But *Musculus* understands Prayer of every sort; and indeed all kinds of Prayer which God has appointed, are needful, and the Lord is ready by the Communications of his Grace, to encourage to the practice of this Duty in the full extent and latitude of it.

4. Another question is this; *What are we to understand by prayer in the spirit?* Some refer this clause to the things asked, as if we should slight all worldly enjoyments, and ask only for those blessings that are spiritual. 'Tis confessed that spiritual blessings are to be most prized, and to be begged with the greatest importunity; but yet temporal mercies may also with submission be desired. *Daily Bread* we are allowed to ask for; and that Bread is sweetest, and most blest, that is the fruit of prayer. Others observe, and rightly, that this passage, praying *ἐν πνεύματι* in the Spirit, may have relation both to the spirit of God, and the spirit of him that prays.

1. It may have relation unto the *Spirit of God*. The Holy Ghost *makes intercession for Believers, according to the will of God; he helps their infirmities, who of themselves know not what to pray for as they ought.* Rom. 8. 26, 27.

2. It may have relation unto the *spirit of him that prays*. Prayer must be the off-spring of the heart, or else 'twill not be of any value or efficacy. The spirit of a man must understand what, and the worth of what is prayed for, and the affections must be stirred in order to the attainment of it.

5. A fifth question is, what are we to understand by *watching unto prayer with all perseverance*? We must watch over our hearts, and watch for God, and this must be with continuance; unless we continue to watch and pray, we may quickly enter and fall into temptation. And since all militant Saints are in danger as well as we, and stand in so near relation to Christ and to us, we should be much concerned for them, so as to desire their safety and wellfare as our own.

There are six Doctrins which these words afford us.

1. *A Christians security lyes very much in praying always.*

2. *All prayer is of concernment to be used.*

3. *Prayer, when rightly performed, is supplication in the spirit.*

4. *In*

4. In prayer Watching is a necessary ingredient.
5. We must persevere, if we would speed in prayer.
6. Our spirits must be so publick, as to supplicate for all the Saints as well as for our selves.

D. 1. I begin with the first of these Doctrines, *That a Christians security lies very much in praying always.* Although he be Armed from head to foot, with the Armour of God; which if any in the world, is Armour of proof, yet he is not safe without prayer. Saints in Scripture, have lookt upon the Throne of Grace as their *Asylum* and Sanctuary, and have come hither for refuge and strength in their troubles and temptations. *David*, when he perceived the deceit and hatred of his Adversaries, who fought against him without cause, says, 'twas his course, and truly 'twas a wise one, to give himself to prayer, Psal. 109. 4. When his soul was among Lyons, and he dwelt among those that were set on fire, he then crys unto God, that performed all things for him, Psal. 57. 2. When the Apostle *Paul* was buffeted by the Messenger of Satan, he besought the Lord thrice, that it might depart from him, and had this answer, my grace is sufficient for thee, 2 Cor. 12. 7, 8, 9. Nay, the very Captain of our Salvation, *Christ himself*, not only used the word of God in temptation, and overcome the Devil by Scripture-weapons, but also he was wonderfully fervent in prayer, Heb. 5. 7. In the days of his flesh, he offered up prayers and supplications with strong crying and tears, unto him that was able

able to save him from death, and was heard in that he feared.

I shall speak unto this Doctrin in this following order. First, give you a definition of prayer, that you may know what 'tis. Secondly, Inform you what it is to pray always. Thirdly, Shew you why a Christians security lies in prayer. Fourthly, Give you some reasons why he should be always praying. Fifthly, Answer some Objections that are made against this Duty. Lastly, Make Application.

In the first place I am to give you a definition of prayer, that you may understand the nature of it. *Damascen.* l. 3. de. orth. Fid. c. 24. give this description, προσευχή ἐστὶν ἀρά, ὡς τὸ πρὸς τὸ θεόν, καὶ αἰτήσεις τῶν ἀποστολῶν παρ' αὐτοῦ. Prayer is an assention of the minde unto God, and asking those things which are convenient from him. The minde must ascend as well as the voice; and both must be directed unto God alone; and those things only must be desired

*Oratio est actus rationis practica voluntatis desiderium explicantis, & ab aliis aliquid postulantis, Aquin. in. 2. 2. qu. 83. art. 1.*

which the wise and gracious God sees convenient. *Aquinas* defines prayer, an act of the practical understanding, explaining the desire of the will, and re-

questing something from another, which being applied unto God amounts to thus much, that both the minde and will do act in prayer, the minde makes known what the will desires, *Psal.* 38. 9. Lord, all my desire is before thee, and my groaning is not bid from thee; and then likewise, there is an earnest

nest craving to have this desire satisfied, *Psal. 90. 14. Ob satisfie us early with thy mercy, that we may rejoyce and be glad all our days.*

But a more full definition of prayer is this. *Prayer is a Duty performed unto God by sensible and believing Souls, in which they ask for things according to his will, in the name of Christ, with thanksgiving for what already has been received.* This definition I shall take in pieces, and explain the parts of it.

1. *Prayer is a Duty* ; 'tis part of that homage and worship which we owe to God ; this is evident by the light of nature, the Heathen Mariners cryed unto the Lord for preservation in a Storm, *Jon. 1.* but 'tis more evident by Scripture light, commands to pray are frequent. And he that does restrain prayer, casts off the fear of God, and says unto the Almighty, Depart from me, *Job. 21, 14, 15.* Prayer is a Duty, for we are obliged to it by a precept ; and that precept is for our profit : we need help from Heaven, and our wants that are of greatest concernment to be supplied, can be supplied by none, but by him that is Allsufficient ; and when we cry to him, we give him glory, for it argues we believe his power, and mercy, which prove him able, & ready to succour and relieve us.

2. *Prayer is to be performed unto God, and to him only*, *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve : Unto Thee my God, and my King, will I pray*, says David, *Psal. 5. 2. and v. 3. I will direct my prayer unto Thee, and will look up.* Gods Hand is not shortned,  
B that

that it cannot save, neither is his Ear heavy, that it cannot hear. He is able to do, not only to the uttermost of our desires, *but exceeding abundantly, above all that we can either ask or think*, Eph. 3. 20. The *Papists* dangerously corrupt holy worship by their sinful prayers to Angels and Saints, and especially to the Virgin *Mary*. Cardinal *Bonaventure* has blotted out the name of *Lord* in the Book of the *Psalms*, and put in the name of *Lady*, and teacheth Christians to ask the same things of the Virgin *Mary*, which *David* asked for at the hands of God himself. Under the old Testament we finde that Believers directed their supplications to God himself, and found him ready to hear and save; and under the Gospel, where the manifestation and communication of his Grace are more full and plenteous, is there need to go to any other? No, no, *One God* can supply our needs according to his riches in glory by *Christ Jesus*, Psal. 4. 19.

3. Those that pray, *must be sensible*: Ignorance and belief, and hardness of heart, make the words of prayer a Mockery and Abomination. They that pray therefore, must be sensible of *their sins*, of *their needs*, of *their unworthyness*, to have those needs supplied; finally, they must be sensible that none can help them, but the God they are praying to.

1. They must be sensible of *their sins*. *I acknowledge my Iniquities* says *David*, and *my sin is ever before me*, Psal. 51. 3. so *Esa.* 59. 12. For our *Transgressions* are multiplied before thee, and our *sins* testify against us, for our transgressions are with



us, and as for our Iniquities we know them. Sin must be acknowledged with shame and sorrow, else 'twill separate between God and us, and prove a Cloud, through which our prayers will never pass. There must be such a sense of sin as implies an hatred and weariness of it; for if the heart out of love and liking of it, has a regard to sin, Gods ear will be deaf, and his mercies restrained, *Psal. 66. 18. If I regard Iniquity in my heart, the Lord will not hear my prayer.*

2. They that pray must be *Sensible of their needs*. All the posterity of *Adam* are needy, how rich and full soever they conceit themselves. The first man being a publick person, had the whole stock in his own hand, and having lost it, has beggared his whole Progeny; we are all come short of the glory of God, as descended from *Adam*; we are flesh, and in our *Flesh dwelleth no good thing*. This must be understood and believed, poverty of Spirit Christ commends, and pronounces *those that are thus poor, Blessed, Mat. 5. 3.* For they that perceive they are wretched, and Miserable, and Empty, and Naked, will cry the louder to the Lord for gold try'd in the fire to enrich them; and white raiment that they may be cloathed. The poor man that is ready to starve for hunger, how does he cry out *Bread, for the Lords sake, Bread*, for he sees his need of it. The condemn'd Malefactor how does he roar out for a pardon, because he sees his life must quickly go without it. And were we but better acquainted with our wants, Oh what strong crys would

come from us, that Sin might be forgiven, that Grace might be wrought, that Peace might be Spoken; that Spiritual Maladies might be healed! We all need these things as much and more then the hungry stand in need of Bread

3. They that pray, must be sensible of *their unworthiness to have their need supplied*. Paul crys out, he was *less than the least of all Saints*; and Jacob, that he was *less than the least of mercies*. Job says, *Behold I am vile, and I abhor my self*. We cannot lay claim to any thing as our due, but Wrath and the Curse. Whatever God bestows, it must be reckoned given, *not of debt, but of pure and free Grace*, Rom. 4. Daniel in prayer disclaims all merit in his Righteousness, acknowledges that *Confusion of face belonged to him and to Israel, because of their Rebellions*; and says expressly, *we do not present our supplications to thee for our Righteousness, but for thy great mercies*, Dan. 9. 18. We may beg indeed for the greatest mercies, and the greater, the surer we are to speed; for God is most liberal of the greatest; but at the same time must be sensible that the least mercy is too good for such evil ones as we are.

4. They that pray, must be sensible that *none can help them but the God they are praying to*, Jer. 3. 23. *Truly in vain is Salvation hoped for from the Hills and multitude of mountains*, (the firmest things on Earth, will fail and deceive our hopes) *Truly in the Lord our God is the Salvation of Israel*. Therefore David lays this charge upon his Soul to wait only

*only upon God*, and to have all its expectation from him. God will be seriously sought unto, when we are under the power of this conviction, that *no other helper can be found*.

4. It follows in the definition, that those that pray *must be believing Souls*. Faith is a Grace that is required in all their Duties, if this be wanting God will not be honoured by our Duties; nor our selves advantaged. Though we hear never so often, *If the Word be not mixed with Faith, it will not profit us*, Heb. 4. 2. and unless our Prayers are *Prayers in Faith* they will not be effectually. Those that pray indeed, must be Believers.

1. They must believe *that God is, and that he is a rewarder of them that diligently seek him*, Heb. 11. 6. they must have right apprehensions of his gracious Nature, and of his good Will towards men. He is willing to be reconciled, and has himself without being sought unto, contrived a way how Sinners Peace may be made: He sends Embassadors to them to treat about it: And intreats those that have offended him that they would be no longer enemies by wicked Works. He has declared, that *fury is not in him* towards those that are desirous of Mercy, and that he does delight in nothing more than in Compassion; and that if any do understand and seek him, he is more willing to be found, than they can be eager to finde him. These things being rightly conceived, encourage Prayer; and Satan, by suggesting the clean contrary, staves off many from this Duty.

2. They that pray aright must by *believing*, be interested in *Christ the Mediatour*. Christ is the *Way*, and *no man cometh unto the Father but by him*, Joh. 14. 6. Christ must be by faith received as the Gospel offers him; that is, as a *Prince and Saviour*; and by this Faith being united to him, God looks upon believers as the *Brethren of Christ*, as the *Spouse of Christ*; nay, which is nearer, as *Christ's Members*, and will deny them nothing. Those that belong to Christ, God is a God to them, and a Father to them as he is to Christ himself, and loves them as he loved Christ; Joh. 20. 17. Joh. 17. 23. surely he will then grant them their requests.

3. They that pray, must by *Faith* rely upon the *Promises that God has made of Hearing*. He has said, *that they that ask shall receive, that they which seek shall find, and to them that knock it shall be opened*. Mat. 7. 7. And for further encouragement, because the Spirit teaches what to ask, and how to ask; Christ assures us, *that God will more readily give his Spirit to those that ask him, than earthly Parents Bread unto their hungry Children*. Luk. 11. 13. *If ye then being evil, know how to give good gifts to your Children, how much more shall your Heavenly Father give the holy Spirit unto them that ask him?* How comprehensive a promise is the promise of the Spirit? His work is to apply that Salvation which Christ has purchased: and is sent on purpose that he may endite such Petitions for the Saints as will finde audience. How plainly has the  
Lord

Lord said, that *his Eye is upon the Righteous, and his Ear open to their Prayers*, Psal. 34. 15. such words should be reited on when we engage in this Duty.

4. *The more confidently they that pray conclude the performance of Gods Promises, the more certainly they will be accomplished.* Therefore we are commanded to ask *in Faith, nothing wavering*, Jam. 1. 6. and we are encouraged to draw near with a true heart *in full assurance of Faith*, Heb. 10. 22. and hearken to our Lord himself, Mar. 11. 24. *Therefore I say unto you, what ever things ye desire when ye pray, believe that ye receive them and ye shall have them.* If we did but more firmly believe that God according to his Covenant for his Sons sake, has pardoned sin; and will heal our Souls of their distempers; and will give grace sufficient; and make us to grow and increase with the increases of God: verily his promises would appear to be real, and according to our Faith it would be to us. Thus you see how *those that pray, must be Believers.*

5. *In Prayer things must be asked for according to the will of God.* 1 Joh. 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us.* Christ tells his Disciples, Joh. 15. 7. *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done to you:* the Word abiding in us declares the will of God, and regulates our wills; and then what we will we shall have; Luther said, *Fiat voluntas mea, Let my will be done*, because

my will O Lord is the same with thine.

I do not wonder that many of the Heathens reasoned against Prayer; they, being unacquainted with the minde of God, knew not what to ask for. But in the Scripture God has declared his minde to us, and that is our Directory. (*Dissertat. 30.*) *Maximus Tyritus* tells us, that if you take away *Philosophy* out of the world, you take away *τὸ μόνον εὐχάσαι ὁμολογεῖν*, that which alone knows how to pray. For says he, the Philosophers pray'd for *Virtue*, for *tranquility of Conscience*, for an *unblamable Life*, and a *Death full of good Hops*. But how much more truly may this be said concerning Christianity? 'Tis the Christian Religion that informs many degrees beyond Philosophy, concerning the Will of God; and what he is willing to bestow on us.

There is a *threefold Will* of God which we are to regard in Prayer; his Will of Purpose, of Precept, and of Promise.

1. *His will of Purpose.* Gods Purpose concerning his People, is Wise and Gracious, therefore 'tis called *the good pleasure of his Goodness* by the Apostle, *2 Thes. 1. 11.* and 'tis but reason that this Purpose should be submitted to. We may ask sometimes for that which it may not be fit for us to receive. In *Temporals* especially we are at a loss; and are not able to determine what measure of such kinde of Mercys is most meet for us. When therefore we beg for the continuance of Life, the prolonging or restoring of Health, the enjoyment of outward Comforts, All must be done with *this*  
*Proviso,*

*Provide*, that the *Will and purpose of God* may stand and be accomplished ; for we may conclude, that when the Lord denies outward Mercys which we with submission begg for, he intends kindness in that very denial.

2. In Prayer, *Gods Will of Precept* is to be regarded ; whatever he commands us to do, we may with boldness go to him for strength, which may enable us for the performance. The Lord calls and commands Israel to turn. *Turn ye, turn ye from your evil ways, for why will ye die O House of Israel.* Ephraim turns this into Prayer, *Jer. 31. 18. Turn thou me and I shall be turned, for thou art the Lord my God.* God commanded David to keep his Precepts diligently. David takes hold of this, and cries out, *Oh that my ways were directed that I might keep thy Statutes ! Psal. 119. 4, 5.* He requires that we should love and fear him ; we may without presumption beg that he would *circumcise our Hearts to love Him, and put his fear into our hearts, that we may not depart from him.*

3. In Prayer, *Gods Will of Promise* is also to be eyed. And though the Promises of the life that now is, belong to believers ; yet especially they prize and plead the promises of spiritual, and everlasting Blessings. These we are to look upon as *exceeding great and precious*, and sure promises ; and to beg, that *by them we may be made partakers of the Divine nature, and escape the corruption that is in the world through Lust*, 2 Pet. 1. 4. What can the Lord promise more than he does ? Psal. 84. 11.

The

*The Lord God is a Sun and Shield, the Lord will give grace and glory, no good thing will he withhold from them that walk upright.* When we intreat him to make good his promises, we do in effect but intreat him to glorifie his power and love, his truth and faithfulness.

6. Prayer must be *in the name of Christ*; what name more prevalent? *Joh. 16. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.* When we make use of the Mediation of Christ, we go the way to speed. The Papists make use of the Mediation of Angels and Saints departed. But the Apostle tells us as of *one God*, so of *one Mediator between God and Men, the Man Christ Jesus*. Saints indeed, on Earth, may pray one for another, because God has commanded it, it maintains love among them, and the Strongest need the prayers of the Weaker. How earnestly does the Apostle Paul beseech the believing Romans, that they would strive together with him in their prayers to God for him, *Rom. 15. 30.* But not a word of prayer directed to any departed Saint in Scripture. And when Jacob was in distress, and the Angels of God met him, he said, *this is God's Host*; but he begg'd nothing of them, but wrestles with God himself, and as a Prince prevailed.

'Tis a silly Objection, that we use the mediation of great men when we have to do with Princes; and therefore the Mediation of Angels and Saints is to be used when we have to do with God, for the Lord grants free success unto all, if they use Christ as



a Mediator; and therefore the Mediation of Angels and Saints is needless.

We must pray you see in the Name of Christ; and there are four things which we are to have an eye to.

1. *The satisfaction of Christ*; he has been wounded for Transgression, he bare the Curse; so that we may beg with confidence to be delivered from it: He has made Peace by the blood of his Cross, we have encouragement to beseech the Lord to be reconciled, and that he would no longer be a Foe, but a Father to us.

2. We are to eye *the purchase of Christ*. He has purchased all the blessings of the new Covenant. Heaven it self is called *a purchased possession*, Eph. 1. 14. Christ paid a price for it, that it might be ours. 'Tis not only an act of Grace, but an act of Righteousness in God, considering what Christ has paid for, to forgive Sin, and to give Salvation.

3. We are to eye *the intercession of Christ*, Heb. 7. 25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever lives to make intercession for them*. Our great high Priest is passed into the Heavens, and his work is there, to pray for Believers, and his Father hears him always. How can prayers miscarry that are backed with the intercession of such a one?

4. We are to eye *the strength of Christ, and his assistance*. Rightly to pray, is a matter of difficulty; Christ, by his Spirit, is ready to help the infirmities of Believers; so that notwithstanding all discouragement,

discouragement, and opposition from within, and from beneath, they shall make something of this duty of prayer, and obtain the blessing.

7. In prayer, *there must be Thanksgiving for what has been already received.* Praise is the *sublimest* part of prayer: Praise is a debt; and how vast is the debt, if we consider the multitude, greatness, freeness, and continuance of mercies? Praise sweetens prayer, nothing more pleasing to God; nothing more pleasant to our selves. And to give thanks for benefits received, is as effectual a way to prevail for more mercy, as the most vehement and strongest crys. Oh therefore, that all who pray, would also *praise the Lord for his goodness, and for his wonderful works to the Children of men?* Psal. 107. 8. Thus have I explained the definition, and opened the nature of prayer to you.

In the second place, I am to inform you *what 'tis to pray always*; this I have touched upon already, but shall more fully speak to in these particulars.

1. To pray always, implies, *being always in a disposition and frame to pray when God requires it.* The heart must be reconciled to this duty, and fall in love with it, and go to the throne of grace with alacrity; much may be gotten at the mercy-seat, the unsearchable riches of Christ are unlocked, and we may take as much as the hand of faith can grasp, without being checked or upbraided. The God whom we have to do with, *gives liberally, and like himself,* James 1. 5. The heart should be forward to pray, and be weary of,

of, and through grace subdue more and more that evil, which alas is *present when good is about to be performed*, Rom. 7.21.

2. To pray always implys, *laying hold of all opportunities to pray* that are graciously vouchsafed to us. Whenever there is a meet season and a motion to pray, we should catch such an occasion by the forelock, for when once it is past, it is past recalling. Stated times of prayer ordinarily, should in no wise be neglected; and when there are extraordinary calls to this duty, they should by all means be heeded. But here you must take heed of being imposed upon by Satan. He is clearly for wearying you by spiritual extortion, and pressing you to more of the external part of duty than God requires. 'Twill not be amiss to shew you the difference between Satans motions to pray, and the Lords calling you thereunto.

1. *Satans motions are unseasonable*, when God calls to other duty. When we in obedience to the Divine command, are diligent in our calling, of a sudden Satan will move to pray; but by the unseasonableness of the motion, we may discern whence it comes, but the Spirits motions are regular.

2. *Satans motions to pray are unmercifull*; he would fain have Sinners not pray at all, but if they will needs fall upon the duty, he urges them to over-doing, and exacts so much as is apparently to the wasting and expending, and destruction of nature; and his design is to render prai-  
er.

er burthensom, and at last to make it totally neglected. But the Lord is merciful in his motions, he requires that which is infinitely beneficial to the soul; and destructive austerities towards the body, he no where requires.

3. Satans motions to pray *are commonly followed with some direful injections, if they are not obeyed*; and what he injects has no Scripture foundation. He tells souls that they are Reprobate, and will be damned, if they do not what he unreasonably perswades, whereas the word of God speaks no such matter. Well then, Satans motions are not to be minded.

3. To pray always implys *praying in every state and condition*; in Sicknesse, in Health, in Prosperity, in Adversity, prayer is to be used; without prayer Sicknesse will be unsanctified, and an uncomfortable load; and if it be taken off, 'twill be in anger; without prayer health will be a judgement, and only serve to encourage a neglect of the soul and another world: without prayer adversity will be intolerable, and prosperity will be a snare, and occasion forgetfulnesse of God, and a daring to rebell against him. No condition should cause a cessation of prayer; for the Apostle says, *pray without ceasing*, 1 Thessal. 5. 17.

4. To pray always implys, *Not to let fall any suit till it be granted*. We must not faint in prayer, nor give over, though we do not presently speed, Luk. 18. 1. He spake a parable to them

to this end, that *men ought always to pray, and not to faint*. Importunity prevailed with an unrighteous Judge, surely then 'twill be prevalent with the Father of mercies. God does not presently grant sometimes, to try whether we duely esteem mercies; and if we do, we shall think them worth our while to pray still for them, and wait till they are given.

5. To pray always implys, *Not to give over praying while we are on Earth*. This Ordinance we must never be above; for we always need to engage in it. Our life is a continual warfare, we have need to pray for defence and victory; our knowledge and grace is imperfect, we have need to pray for the encrease of both, and that we may be helped to presse toward the mark for the price of the high calling of God, *Phil. 3. 14*.

In the third place I am to tell you, *Why a Christians security lies in prayer*.

1. *Prayer engages God on a Christians side*. He promises to hear the cry of the righteous ones; and hearing their cry implys the engaging of his power and goodnesse for their supply and safety. In prayer there is an acting of holy desires, unto which satisfaction is assured; and there is an acting of trust and faith, and God will shew himself strong in the behalf of them that fly unto his name, as to a tower of defence, and rely upon his everlasting arm. He that believes, and has his expectation from the Lord, shall not be ashamed. The Apostle sticks not to say, *Whosoever calleth on the Name*

*Name of the Lord, shall be saved, Rom. 10. 12.* that is, whosoever calls with faith and fervency. Such calling engages God for us, and if *He be for us, who can be against us?* Rom. 8. 31. Our iniquities, though never so strong, he can easily subdue; the world, and the God of the world are weak, compared with the Almighty. He can deliver from the evil world, from the evil one, from every evil work, and preserve us to his Heavenly Kingdom.

2. Prayer weakens the flesh with the affections and lusts of it. Our great danger is from these home-bred enemies; *Our Lusts do war against our Souls,* 1 Pet. 2. 11. And the Apostle threatens Believers, *If ye live after the flesh, ye shall die,* Rom. 8. 13. What course does David take to obtain the victory over his corruptions? he prays against them. *Clenſe me from ſecret faults; Keep back thy ſervant from preſumptuous ſins. Let no iniquity have the dominion over me! Create in me a clean heart, and uphold me with thy free Spirit!* Theſe and ſuch like were his crys, and he did not cry in vain. The Believer, in prayer, pleads that 'tis for Gods Honour to kill Corruption, that 'tis His declared will, even mans Sanctification; that 'tis His work to Sanctifie; that He has promiſed to Sanctifie throughout, in body, Soul, and Spirit; and he is faithfull, and therefore will do it, 1 Theſ. 5. 23, 24. He pleads that Chriſt died that he might Redeem and purifie from iniquity, that he might clenſe his Church; and preſent it unto himſelf a glorious Church, not having ſpot

spot or wrinkle, or any such thing, but that it might be holy, and without blemish, Eph. 5. 27. and such pleas are effectual to the obtaining of grace, and mortifying the deeds of the body.

3. A Christians security lies in prayer, *for prayer obtains better things than the world can boast of.* Let the world allure by its strongest baits, and present unto the Christian, the greatest gains, the sweetest pleasures; yet Blessings more valuable, are to be gotten at the Throne of Grace. The heart, in prayer, is taken up with the thoughts of, and eagerly desires after the privilege of Reconciliation and Adoption, Communion with God, and the Communications of his Grace and Spirit, an eternal weight of glory, a Crown of life, an enduring substance, fulness of joy and pleasures for ever-more, *Psal. 16. ult.* These are the things above that in prayer are sought; and what are things below in comparison? The heart that is placed on these, is the better armed against the world, as long as spiritual and eternal blessings are secured, the world is neither desired, nor dreaded by it.

4. Prayer is *an undermining of Satan.* The powers of Hell, have felt the force of this duty. Christ commands his Disciples to pray when he perceived the Devil about to winnow them, *Luk. 22. 40.* *Pray that ye enter not into Temptation.* If as oft as we are assaulted by the Tempter, we did but look unto the Lord for grace to help in the time of need, temptation would be very unsuccessful. Two things

things are done in prayer against Satan ; *By our confession of sins, this Accuser is silenced ; by petition, Grace is obtained to withstand him.*

1. By *confession of sin this Accuser is silenced.* Satan is styled the *Accuser of the Brethren* ; and to shew how malicious and eager he is in his Accusations, he is said *to accuse them day and night before God*, Rev. 12. 10. But in prayer, Believers bring bills of Indictment against themselves ; not only all that Satan can truly lay to their charge, do they also lay to their own charge ; but also all that God has against them, they acknowledge ; they cover not their sins, but confess and aggravate them ; they blame and judge themselves ; and how earnest are they that sin confessed may be pardoned and purged away by the blood of Christ ? Now Satans mouth is stopt, his charge signifies nothing ; for thus *confessing sin, and looking unto Jesus for cleansing as well as Atonement ; God is faithful and just to forgive them their sins, and to cleanse them from all unrighteousness*, 1 Joh. 1. 9.

2. By *Petition, Grace is obtained to withstand Satan.* The Apostle *Paul*, when buffeted by the Devil, falls to prayer, and what answer has he ? *The Lord said unto him, my Grace is sufficient for thee, for my strength is made perfect in weakness.* And the Apostle is satisfied that the power of Christ rested on him. Prayer brings us to the God of Peace, *who promises to tread Satan under our Feet shortly*, Rom. 16. 20. By Prayer Wisdom is derived from God ; and the more wise the Father of Lights makes us, the



the better we understand the Devils wiles, and his design is seen thorow, which is to deceive, to defile, and at last to murder Souls. And as Wisdom is increased, so Faith, and Love, and Fear, and other Graces, by prayer; and the more we believe God, the less credit shall we give the evil one; the more we love God, the more we shall hate that evil which we are tempted to: The more we fear the Lord, the more will our hearts be united to him, and 'twill be a matter of great difficulty to perswade us unto departing from him.

5. A Christians security lies in prayer, *for prayer is a great means to make every other Ordinance effectual for our safety, and spiritual advantage.* The word of God and prayer are coupled together, *Acts. 6. 4. But we will give our selves continually to prayer, and to the ministry of the Word.* Our Sermons which we preach unto you, should be begg'd from Heaven; they should be begun, ended, followed after with prayer; and if you that are hearers would but help us herein by prayer, 'twould be in effect to help your selves. If there were but more praying before you come to the Sanctuary, that you might be taught to profit; so many sermons would not be lost; so much seed would not be sown in vain. Prayer sets an edge upon the Word, and makes it quick and powerful to kill Sin, and keep off Satan. Prayer works the Word into the Heart, and being hid there, 'tis a mighty preservative against iniquity. There is a *Spiritual instinct* in Believers to joyn prayer with

every Ordinance of God : Because they know that Ordinances cannot secure or benefit them, except the Lord concur and work along with them. I have proved, that a Christians security lies in prayer.

In the fourth place, I am to give you *some Reasons why we ought to pray always.*

1. We should pray always, *because God is always ready to hear.* The Lords Ear is not heavy that it cannot hear, Esa. 59. 1. He hearkens after prayer and looks down from Heaven upon the Children of Men, to see if there be any that understand and seek God, Psal. 14. 2. The Father is said to seek for right worshippers, namely those that worship him in Spirit and in Truth, Joh. 4. 23. we have therefore encouragement, as at all times to trust in him; so at all times to pour out our Souls before him. God is a Refuge for us, Selah, Psal. 62. 8. Verily, seeking of God in sincerity, never was yet in vain, and never will be. God has heard sinners then, when they perhaps have little thought he minded them. When Ephraim bemoaned himself, was as a Bullock unaccustomed to the Yoak, was ashamed, and confounded because of his evil ways, and cry'd, Turn thou me, and I shall be turned; says God, *I have heard him, I have surely heard Ephraim,* Jer. 31. 18, 19. and gives him to understand that *he was a dear Son, a pleasant Child, and that he would surely have Mercy on him.* There is not a Tear but God has a Bottle to put it in, nor a sigh but God observes it, nor a true desire, but he is ready to satisfy.

2. We

2. We should pray always, because Christ always intercedes, Heb. 7. 25. He is able to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them. The prayers of Believers will be well seconded. This Angel of the Covenant has incense sufficient to perfume, and to make the prayers of all the Saints at all times acceptable. Christ in Heaven is always presenting to his Father his Sufferings, and by his Sufferings all that we pray for has been purchased. His Blood therefore is said to speak in Scripture, and it speaks better things than that of Abel, Heb. 12. 24. The Blood of Christ cries in Gods Ears, on the behalf of those that pray, that the Curse that Christ has born may be removed from them, that the Sins for which Christ was wounded, may be forgiven them; and that out of the fulness of Christ they may receive, and Grace for Grace.

3. We should pray always because the Spirit is always ready to help our infirmities. This Spirit Christ promised; and according to his promise sent him; and this Spirit is styled the Spirit of grace and Supplications, Zach. 12. 10. for he gives grace and ability to make supplications acceptable. And this Spirit abides with Believers always, Job. 14. 16, 17. I will pray the Father, and he shall give you another Comforter, which shall abide with you for ever; even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. The Spirit is ready to instruct us

what to pray for, to remove the load of indisposition to this Duty, to quicken our deadness therein, to enlarge our hearts in desires after the God of all Grace, to strengthen us to wrestle for a Blessing. And truly God is not to be prevailed with, but by the mediation of his Son, and by the strength of his own Spirit.

4. We should pray always, because *Satan is always forward to assault us*. Satan is compared to a Lyon in Scripture. And *Elian* observes concerning the Lyon, that if at any time he is beaten back, he retires *with his face towards you*, as being ready upon the least encouragement, to make another attempt. In like manner Satan watches; has his Eye always upon us, and is ever forward to tempt: and should not we be ever forward to pray? Our whole Life is a time of Temptation. Wicked Spirits are continually engaged against us. *We wrestle, says the Apostle, with principalities and powers, with the Rulers of the darkness of this World, with spiritual wickedness in high places*. These Enemies are invisible, so 'tis more difficult to withstand them; they are too subtle and too strong for us: we had need therefore to pray without ceasing, since they cease not endeavouring to bring us both to sin and ruine.

5. We should pray always, because *corruption will quickly recruit, and recover strength upon the least neglect of prayer*. Had *David* been praying when he was sleeping so long in the day time, or after his nap had been ended; had he gone to the throne

throne of grace, instead of idly walking upon the roof of his palace; nay, when first he cast his eyes on *Bathsheba*, if he had then presently lookt up to Heaven, and cryed, that that spark of concupiscence might have been extinguish'd before it set him in a flame: his soul fall, and the doleful consequents of it, might have been prevented. But duty was neglected, and lust took the advantage of that neglect, and he was hurried into two as heinous Sins almost as can possibly be committed: 2 Sam. 11. Experience shews us, *that if we omit, or are slight in prayer, that day our passions are more easily stirred, and our lusts get ground.* Thus *Ama-leck* prevail'd when *Moses* hands began to hang down, but when they were held up towards Heaven, *Israel* had the better.

In the fifth place I am to *Answer the Objections that are made against this duty of prayer.*

*Obj.* 1. The first Objection is this: *God knows our wants and dangers without our telling him.* What need is there then that we should make them known by Prayer.

*Ans.* I Answer, God may be said to know our Wants and Dangers two ways.

1. *By the eye of his Omniscience*, and with this eye he sees all things; and whether we pray, or no, he perfectly understands us, and all the circumstances we are in; *He compasses our path, knows our thoughts afar off, and is acquainted with all our wayes,* Psal. 139. 2, 3.

2. God may be said to look upon our wants so as to have

*have compassion upon us : and without intreating this compassion ; how can it be expected ?* Heark unto *David*, *Psa.* 119. 132. *Look thou upon me, and be merciful unto me, as thou useth to do unto those that love thy name.* Now though God be acquainted with our wants without our mentioning of them ; yet he will not look upon them, so as to pity and supply them, unless we beg this pity, unless we beg this supply. When *Israel* groaned by Prayer unto God, says he, *I have seen, I have seen the affliction of my people in Egypt ;* that is, I have lookt upon it with Sympathy and compassion , and it follows, *I am come down to deliver them*, *Act.* 7. 34.

*Obj.* 2. A second Objection is this, *Why should we pray, since the God whom we have to do with is unchangeable ?* can we work any alteration in him by our requests ? No, the Scripture sayes, with him is *no variableness , neither shadow of turning.*

*Ans.* I answer, *Prayer makes not a change in God, but a change in us :* it does not make him more merciful and bountiful, but disposes us for the receiving of his mercy and grace. This notion you must all well uderstand, that the design of prayer is not to make any alteration in God, but to make an alteration in us, that we may be fitted and made *saet* for those blessings which God has promised to give. When God pardons any, the change, to speak properly, is in the person pardoned ; he that before was an enemy , is become a child. Gods wrath is the same that 'twas, and his love the same that 'twas ; only the person that before

before was out of Christ, is now in Christ; and is now loved, whom before wrath did abide upon. When we pray for grace and holynesse, hereby we are more fitted for the receiving of it. God alters not, but we are altered; oh much for the better when we are Sanctified! This matter may be made more plain by this similitude. Suppose a man ready to be drowned in the Sea, a rope is cast out to him from a rock on the shore; the man *does not pull the rock nearer to himself*, for the rock stirs not; but he pulls *himself nearer to the rock* and hereby he is saved. God is our rock, Prayer is our cord, whereby we are drawn to him, from whom alone Salvation is to be expected.

Obj. 3. A third Objection against prayer is this, *God has decreed what he will give*, and his decrees shall certainly stand firm and be accomplished. He being infinitely wise in making them, there cannot be imagined a reason why he himself should alter them; and they cannot be altered by any other.

Ans. I answer. It must needs be granted, that Gods decrees shall stand unmoveable, but withall I add, that, *he who has decreed to give grace and mercy, has appointed prayer as a means to obtain them*. The means is subordinate to the end, and comes under a decree as well as the end. Therefore we are said to be elected or *chosen to Holiness*, which does include the dutys of Holiness, *Eph. 1. 4. as well as to be ordained to eternal Life*. If God decrees a man shall live till he is 60 years of age, he decrees that he shall use those means, as food, and the like, which

which are necessary to the prolonging of his days. And so God that does decree to give grace, and pardon, and glory, decrees and appoints prayer and other duties to be performed. After the Lord had promised much, and declared his gracious purpose towards *Israel*, to pardon, renew, heal, and restore them; He adds, *For all this, will I be enquired of by the House of Israel to do this for them.* Ezek. 36. 37.

You shall find that *God's decree has not made the Saints esteem prayer needless, but encouraged them to fervency therein.* Daniel understanding by *Jeremiah's* Prophecy, that after seventy years, *Judah* should be brought back from the *Babylonish* Captivity, prays the more earnestly, that they might be set at liberty, and that the *Sanctuary* might be shone upon which lay desolate, Dan. 9. 2, 3. And *David*, when he understood, that God purposed to build him an *House*, pray'd, that God would do as he had spoken.

Obj. 4. Another Objection is this. Wicked men have small encouragement to pray, since their prayers are styled an abomination.

Ans. I Answer.

1. Wicked men are blamed for not praying however, Psal. 13. 4. *Have all the workers of Iniquity no knowledge, who eat up my people as they eat Bread, and call not upon the Lord.* Prayer is a duty which wicked men have an obligation to, and they sin in the omission of it.

2. If wicked men totally cast off prayer, 'tis apparent



ent whether they are going ; they are going further and further from God, and making halt in the broad way that leads unto destruction.

3. While they are praying, *though they pray seriously, yet they are using Gods Ordinance ;* and there is the greater likelihood, that God may pity them, and give his spirit to work upon them.

Object. 5. Another objection is this ; *God himself says, I am found of them that sought me not ; I am made manifest to them that asked not after me, Rom. 10. 20.*

Ans. I Answer.

1. This place is to be understood concerning the Gentiles call ; to whom without their seeking, the Apostles were sent to publish the glad tidings of Salvation.

2. Though the Lord does prevent us by his goodness, and does first offer himself to us, yet always, *when he gives himself, he gives an heart to desire after himself : First, He makes us to open our mouths wide, and then fills us, Psal. 81. 10.* First He causes a spiritual thirst, and then he gives us to drink of the water of Life freely. *Ho, every one that thirsteth, come to the Waters, come buy Wine and Milk without money, and without price, Isa. 55. 1.* No price is required, only prayer and entreaty is to be used.

I come in the last place to the Application. And if the Christian security lies so much in Praying Always.

The first Use is of Instruction, concerning the extreme

*treme danger that Prayerless Souls are in.* 'Twill be faithfulness and kindness to make such sensible of their danger; therefore I shall a little stay upon it, and manifest their peril in these particulars.

1. Those that are strangers to prayer, *God is against them.* O dreadful! what is God! and who are they! who can stand before his indignation? who can defend himself against that Arm that is Omnipotent? *The Mountains quake, the Hills melt, the Devils tremble before this God; the whole world compared with him, is but as the drop of the Bucket, and the small dust upon the ballance, and all the Inhabitants of the world are nothing, less than nothing, and vanity,* Esa. 40. 15. 17. Surely 'tis fearful to have so glorious and great a God an Enemy. But an Enemy he is unto all that count not his love and favour worth the praying for. Those that will not intreat him to be reconciled, 'tis a sign they neither value his love, nor fear his wrath, and under wrath they are unquestionably.

2. Those that are strangers to prayer, *their mercies are not mercies indeed to them,* that threatening is fulfilled upon them, *Mal. 2. 2. I will send a Curse upon you, and will Curse your Blessings.* Prayer will turn Curses into Blessings; afflictions are part of the Curse inflicted because of sin, but prayer alters the nature of them; for the Sanctification of them being beg'd and granted, they work together for the good of them that feel them. Affliction yeilds *the peaceable fruits of Righteousness to them that are exercised thereby,* says the Apostle: On the other

other side, where prayer is not, blessings are a snare, and the good things which are received work together for the harm and ruine of those that do enjoy them. There is a spirit of slumber which has seized on them in the midst of their enjoyments, and their Table, their plenty, their abundance, becomes a snare and a trap, and a stumbling block, and a recompence to them. Rom. 11. 8, 9.

3. Those that are strangers to prayer, *Satan is endeavouring their Ruine, and there is none to hinder him.* Satan is said in Scripture to fill the hearts of the ungodly, to keep possession of them, and to work in the Children of disobedience. The Devil is come down with great wrath, and like a roaring Lyon he walketh about, seeking whom he may devour, 1 Pet. 5. 8. and truly he finds abundant prey; for most watch not at all, pray not at all against him. Those that pray not, are led Captive by Satan at his pleasure, and they do not care or desire to have his snare broken, nor themselves recovered.

4. Those that are strangers to prayer, how certain is it, that continuing as they are, they will miss of those great things revealed in the Gospel, since they count them not worth their seeking? The Gospel informs us of the one thing necessary, of the Pearl of price, of the Kingdom of God, and his Righteousness, and this is the Law that is established, that they, who would have these things must seek them. They that seek them not, underitand not their worth, nor their own need, and therefore certainly and justly go without them.

5. Those

5. Those that are strangers to prayer, are in danger of meeting with a deaf ear, when crys are extorted by Calamity. Oh read and tremble Prov. 1. 26. 27. 28. *I will laugh at your Calamity, I will mock when your fear cometh, when your fear cometh as destruction, and your destruction as a whirl-winde; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall see me early, but they shall not find me.* The meaning is this, that when crys are extorted merely by distress, and only the removal of Calamity is desired, there being no true humiliation for sin, nor desire to be reformed, all such crys will be neglected. If you will not seek the Lord while he may be found, nor call upon him while he is near, Isa. 55. 6. when you cry in extremity, he may be far off from you.

6. Those that are strangers to prayer, should consider, that quickly the accepted time, which they improve not, will be past, and then they shall beg, but must certainly be denied. We read in Scripture of Calls that no heed was given to. When the foolish Virgins came after the door was shut, and said, *Lord, Lord, open unto us.* Alas, they speak too late, the door was not opened; but the reply is, *I know you not whence you are,* Mat. 25. 10, 11, 12. When the Rich man beg'd for a drop of water to cool his tongue, being tormented in the flame; this was not granted Luk. 16. 24, 25, 26. to intimate that not the least mitigation of torment in Hell is to be lookt for. All at last will be ready to pray, Lord open the door that lets into thy kingdom and glory!

Lord

Lord vouchsafe a little ease and respite in the midst of our excessive agonies and sorrows ! Oh but then God's ear will be shut eternally as well as Heaven gate, and his mercy clean gone for ever. What madness is it then to wait all our accepted time, and not to come to the Throne of Grace, before the day of grace comes to an end !

The second Use shall be of Caution. Two things you are to be cautioned about.

1. Take heed of *resting in prayer it self, in the bare duty done.* Prayer is your security, not *in it self* considered, but *because it leads you to the Rock that is higher then you.* Psal. 61. 2. Prayer puts you under the Lord's Wing, and you are covered with his Feathers, and his Truth becomes your Shield and Buckler. They that rest in *opere operato*, vainly imagining, that speaking the words of prayer will help them ; they use prayer *like a Charm*, and are unacquainted with the right manner of praying.

2. Take heed of thinking *that any kind of prayer will secure you, and engage God for you.* Unbelieving prayers, where Christ is not relied on for Audience ; cold and careless prayers, where the things pray'd for, are not prized ; Hypocritical prayers, where the heart is not indeed engaged, will not reach God's ear, will not fetch the blessing. Sins bow will abide in strength, notwithstanding these prayers ; nor will the strong holds of Satan be thrown down by them.

The third Use shall be of Exhortation unto this duty of prayer. The Arguments to perswade you, are these following.

1. *Scripture-*

1. *Scripture-Commands are very frequent, which require this duty.* How often is prayer called for, and not only the Lords Authority in these commands is to be regarded; but also his goodness; he does not require prayer, that he may receive from us; for he is so much above us that he needs us not, nor our performances; and so infinitely perfect, that there can be no addition to the perfection of his being, or his blessedness; but therefore the Lord call us *to pray always*, Luk 21.36. *to pray everywhere*, 1 Tim. 2.8. *to continue instant in prayer*, Rom. 12. 12. *in every thing by prayer and supplication, to make our requests known unto God*, phil. 4. 6. because he is willing to give what we need, and to communicate that mercy, without which, we must needs be miserable.

2. *The efficacy of prayer, should perswade to prayer.* He that bids you seek his face, if your hearts echo back, Thy face Lord, will we seek, will in no wise hide his face from you, nor put you away in anger, psal. 27. 8, 9. By prayer you may prevail with God for his love, and being interested in that, nothing will be denied. That the efficacy of prayer may be evident, I shall imitate the Apostle speaking concerning Faith, Heb. 11. and reckon up the wonders that have been the effects of prayer.

*By prayer Abraham had saved Sodom, though the cry of their sins was so loud and great, if there had been ten Righteous persons in it: by prayer he obtained a Son from God, when his Wife Sarah was past Child-bearing.*

By prayer, Jacob was delivered from the wrath of his Brother Esau. Jonah by prayer, out of the Whales belly, and the three Children out of the seven-times heated Babylonish Furnace.

By prayer, David stayed the Plague, so that it seized not on Jerusalem, and caused the Sword of the destroying Angel to be put up into the Sheath again.

By prayer, Elias stayed the Rain for three years and six moneths, and by the same means, opened the Bottles of Heaven, that the Earth brought forth her Fruit: By prayer he brought down fire, which consumed the two Captains, and their fifties that came to take him.

By prayer, Joshua commanded the Sun, and it stood still in Gibeon; and the Moon in the Valley of Aijalon, for the Lord hearkened to the voice of a man, and fought for Israel.

By prayer, Daniel stopped the mouths of Lyons, and came untouched out of the Den; and by prayer Peter, and Paul, and Silas, were delivered out of prison, Shackles, Iron gates, being but weak things to the power of supplications.

And what shall I more say, for time would fail me, as the Apostle speaks, if I should tell of Samuel, of Sampson, Jehoshaphat, of the Prophets also, and of the Apostles, who by prayer procured thunder to destroy their Enemies; out of weakness, were made strong; turned to flight the mighty Hosts of Adversaries; the Dead they raised to life again; made the Lame from the Womb, to walk and leap; healed Di-

*seases beyond the skill of art to Cure.* Behold prayers efficacy, though performed by men of like passions with our selves ! this should perswade us to the love and practice of the duty.

3. Who is it *that would binder you from prayer* ? Who stands at your right hand to resist you ? certainly 'tis an Enemy, who is unwilling you should draw nigh to God, because he knows 'tis so good for you, *Psal. 73. ult.* Your own hearts also are ready to draw back, but this argues their egregious folly and desperate wickedness.

4. *What has followed upon the omission of prayer* ? Has not this Omission ushered in sins of Commission ? have you not, when you have neglected to cry for strength in your souls, found your selves like *Reuben, unstable as water* ? have you not easily been induced to do that which has fill'd the face of God with frowns, and the mouth of Conscience with Reproaches ? On the other side, has not prayer been with success sometimes ? have you not found encouragement and grace at the mercy seat ? Oh do that, which both bitter and sweet experience prompts you to.

5. *Prayer is an honourable employment* ; in this duty you have admittance to the ear of the King of Heaven ; how high is your Company ? your fellowship is with the Father and with his Son *Jesus Christ*, 1 Joh. 1. 2. Though the Lord be high, yet he hath respect unto the lowly, he will regard the prayer of the most destitute, and not despise it ; he allows you a freedom to pour out your complaints, and



to make known before him your troubles. And what honour is this, to have to do immediatly with God, *to have him so nigh to you in all that you call upon him for?* Deut. 4. 7.

6. *Frequency, and fervency in prayer, will be a great evidence of your Regeneration and Adoption.* The Child, when born, crys; and the Sinner, when born again, prays; Of *Paul*, 'twas said as soon as he was Converted, *behold he prayeth*, Act. 9. 11. 'Tis the *Spirit of Adoption* that makes us cry, *Abba, Father*. If we cannot be satisfied unlesse we approach unto God, and value his favour and fellowship above all Earthly things; and are chiefly desirous of those blessings which he never gives in wrath; and having given, never takes away again; we may conclude from our spiritual breathing, our spiritual life. Now a good evidence of Regeneration, what will it be worth in a day of trouble, in a dying hour.

The Last Use shall be of Encouragement to Believers.

1. *Their prayers are Gods delight*, Prov. 15. 8. *The Sacrifice of the Wicked is an abomination to the Lord, but the prayer of the upright, is his delight:* so Cant. 2. 14. *O my Dove, that art in the clefts of the Rock, in the secret place of the stairs, let me see thy Countenance, let me hear thy voyce, for sweet is thy Voyce, and thy Countenance is comly.* We are pleased with the talk and requests of our Children; though their language be lisp'd and broken. And God is infinitely more indulgent then earthly Pa-

rents are, or can be; and much more willing to give good things than they, *Mat. 7. 11.*

2. There are *many reasons why the God, whom Believers pray to, should secure them.*

1. *They are his chosen ones.* God pitch'd his love on them, before the foundation of the world was laid.

2. *They are his Sons purchase;* he has bought them with a price, shed his Blood for the Remission of their sins, gave his Life for their Ransom.

3. *They are in Covenant with God;* he has engaged to be their God, and surely he will be their Guard also.

4. *They are Vessels of mercy,* in whom he does design to glorifie his grace and love for ever.

Surely then, he will heed *these* when they pray; he will give them the good they need, and save them from the evil which makes them flye to him for shelter. I have done with the first Doctrine, *That a Christians security lyes very much in Praying Always.*

D. 2. *All prayer is of concernment to be used, praying always with all prayer,* says the Text. Prayer is a duty of very great extent, and the parts of it are admirably suited unto the present State and condition of a Christian, and the divers kinds of prayer very well agree with the various circumstances wherein we are. All the ways of seeking God shall be to purpose, if he be but sought diligently, and according as he himself has appointed; for he tells us plainly that he says, *Not to the seed*  
of

*of Jacob, seek ye me in vain. Esa. 45. 10.*

Two things I shall here insist on. First, I shall speak concerning the parts of prayer, and shew you how all these parts are to be used, Secondly, I shall give you the several kinds of prayer, and so perswade and direct you unto each kind, that this duty may be performed in its utmost latitude.

I begin with the parts of prayer, and they are these.

1. One part of prayer is an humble compellation or naming of God. Those titles that are given him in Scripture we must be acquainted with, and such should be used as are most suitable unto the matter of our prayers, and which have the greatest tendency to excite those gracious and spiritual affections, which are required in our Supplications. If we consult the prayers of Saints, which are recorded in the Bible, we shall find, that God is called sometimes *Lord*, sometimes *Father*, sometimes the great and mighty and terrible God, sometimes the King of Glory, sometimes the high and lofty one that inhabits eternity whose Name is Holy; sometimes the God and Father of Christ, and likewise the Father of Mercys, and God of all Comfort. 'Tis not amiss to add unto Gods Title those Attributes, the consideration whereof may help towards such a frame of Spirit as becomes prayer.

Would we have our heart in an holy awe, and fill'd with reverence and godly fear? mention then his omnipresence, greatness, his holyness, and his jealousy. Would we have our hearts broken

for sin? Mention his anger and hatred of Iniquity; and withall, his goodness, and forbearance, and readines to be reconciled, for *the riches of his goodness, and long-suffering strongly lead unto repentance.* Rom. 2. 4. finally, would we in our requests have our desires enlarged, and our faith encouraged, and be also forward to praise? Mention then the freeness of Gods love, the Superabundance of his grace, as he is the Father of Jesus Christ. As of old he was stiled, *The Lord that brought Israel out of Egypt*, and afterwards, *the Lord that delivered Judah from the north Country*, namely, out of the *Babylonish Captivity*: so likewise in the new testament, he is called *the God and Father of our Lord Jesus Christ*, Eph. 1. 3. 1 Pet. 1. 2. 2 Cor. 1. 3. Christ is the only prevailing advocate in prayer, and his relation to God, the ground of our hope and expectations.

2. A Second part of prayer is *acknowledgment and confession of sin*. This confession God requires. Jer. 3. 13. *Only acknowledge thy Iniquity*, that thou hast transgressed against the Lord thy God. To confess sin, has been the practice of the penitent. God has been honoured when offending of him has been acknowledged most unreasonable, and heinous; and confession has had a great influence unto the making of Sinners humble and ashamed, and upon it how quickly has forgiveness followed: Psal. 32. 3, 4, 5. *While I kept Silence (i. e. while I excused and extenuated my sin, and refused ingenuously to acknowledge it; ) my bones waxed,*  
old,

old, through my roaring all the day long, for day and night thy hand was heavy upon me, my moisture was turned into the drought of Summer, Selah. I acknowledged my sin unto thee; my iniquity have I not hid; I said, I will confess my Transgressions unto the Lord, and thou forgavest the iniquity of my Sin, Selah.

This confession of sin, in Prayer should be *Particular*; general acknowledgments move but little; The very root of sin must be dug unto and bewailed. Paul cries out he was a *Blasphemer, and Persecuter, and Injurious*, 1 Tim. 1. 13. and laments the law in his members, the body of death, that made him so forward unto evil, Rom, 7. David particularizes his uncleanness and blood-guiltiness, and traces these abominable streams, unto the fountain whence they issued forth, the *Corruption of his Nature*. Psal. 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.* Our despising the remedy which Christ offers in the Gospel, should also be confessed with Special Sorrow; for herein we go beyond the very Devils, who never had one offer of pardon and grace made to them. And finally, as there is abundant cause, we should fall to *Judging and Condemning of our selves*. One that is truly penitent, is as *Guiliel. Pariciensis* says, *Fidelis Dei orator contra Seipsum*, a faithful pleader for God against himself. We must unclasp the Book of Conscience and Spread it before the Lord, we must hold up our hands, and cry *Guilty, guilty*; and say we can lay claim to nothing as our

due, but severity and Punishments.

3. A third part of prayer is *Deprecation*, or *praying against what we have deserv'd and are afraid of*. We ought with great solicitousnesse to pray against the anger and hatred of God. *He, even he, is to be feared, who can stand in his sight when once he is angry?* Psal. 76.7. The anger of God expresses it self Several ways: the lightest expression of it, namely in temporal and outward calamities, are sometimes very terrible, Pestilences, Famines, the sword of War which devours flesh, and drinks blood; how intolerable are they lookt upon? but spiritual judgments are worse than these, and argue hotter displeasure; when the Lord gives sinners up to blindness of minde, fearedness of conscience, strong delusions, vile affections, hardness of heart; this shewes he is extremely angry. The other may, but these judgments especially should be deprecated.

But the worst of all is to come in the other World, and thats the vengeance of Eternal Fire: Oh how importunate should we be to be delivered from wrath to come! That we may not be sentenced to depart with a Curse at the great Day! that Hell may not be our Eternal home! How importunate should we be, that we may not in utter darknesse be gnawed by the worm that never dies, that we may not dwell with devouring fire, nor inhabit Everlasting burnings.

4. A fourth part of praier is *Petition*, here God gives us leave to be bold and large, and when we have

have asked never so much, he is ready to do exceeding abundantly above all that we can ask, or has entred into the heart of Man to conceive. Pardon we should petition for, for we highly need it: And the Lord has said, *though we have made him to serve with our sins, and wearied him with our iniquities, yet he will blot out transgressions for his own sake, and remember our sins no more*, Esa. 43. 24, 25. Till a Pardon be obtained, nothing else can be expected; but when once God in Christ is reconciled, and become a Father, nothing will be denied. His Love therefore, and the sence of it should be intreated with our whole heart. And since the Lord has promised to give both Grace, and Glory, Psal. 84. 11. we may be bold to be petitioners for both. We should be earnest, that grace and holiness may be wrought in truth in our hearts, that Grace may be continually increased, and that we may persevere, and be faithful to the very Death; and at length attain that Glory, Honour, and Immortality, which is promised unto patient continuance in well doing. Temporal Blessings also, we have leave to ask, for the Lord considers our frame, and every way is ready to encourage us unto our Duty.

5. A fifth part of prayer is *Intercession for others*. Not only those should be remembered by us, that stand in a near relation to us, But we should be concerned for the whole City, for the whole Nation; nay for the whole Church of Christ militant upon Earth. We should *prefer Jerusalem before our chief joy*, we should *not keep silence*, we should  
give

give the Lord no rest till he establish, and till he make Jerusalem a praise in the Earth, Esa. 62. 6, 7. we should in no wise hold our peace, till the righteousness thereof go forth as brightness, And the Salvation thereof as a Lamp that burneth. That is, till the Church is both reformed, and delivered from oppressing adversaries. In Prayer we are to have regard to our selves, to others, nay to the Lord himself, and Christ his Son. We are to beg that His Name may be Hallowed, from the rising of the Sun to the going down of the same; that his Kingdom may come: And that all on Earth may do his will and submit unto the Scepter of his Word.

6. Another part of Prayer is *Imprecation*. Some are such, that we are to desire the Lord would fight against them. The evil Angels, we may pray that the Lord will rebuke them, and pull down that Kingdom of darkness under which the most of men are held in Bondage. In reference to men, we must be more *sparing* in our imprecations, or wishing evil to them. *David*, and the other Prophets are not examples for us to follow in this matter; for they knew by a prophetick Spirit Gods intentions concerning the persons that they pray'd against. The general Rule which we ought to follow, is this, Mat. 5. 44. *But I say unto you, love your Enemies: bless them that curse you, do good to them that hate you; pray for them that despitefully use you and persecute you; this is to resemble God, Who maketh his Sun to rise on the Evil and the Good.* We are to beg rather the conversion than the confusion of



of our Enemies; and supposing they are implacable, and incorrigible, we must desire rather that they may be hindered from doing harm by their designs and power, than that harm may come to them, even when we pray against *Antichrist*, whom we finde devoted in Scripture to destruction; we must have no private grudge against the persons of any; but our Eye must be at Christs Honour, that in Popery is so much struck at, and at the advancement of the Gospel, and of *Zion*.

7. A seventh part of prayer is *Thanksgiving*. The Lords prayer ends with a doxology or giving Honour unto God, Mat. 6. 13. *for thine is the Kingdom, and the Power, and the Glory for Ever.* To praise, is to speak ἐν τῷ ἁγίῳ πνεύματι ὡς ἡ ἀγγελία γλῶσσαις, *with the Tongues of Angels*. All the Creatures that are visible, are mute, besides man; *He is the Worlds high Priest*, that should offer this Sacrifice of praise for all; *He is the Tongue of the Creation*, which should be sounding forth Gods goodness towards all. How much does the Lord let forth unto us! And shall we deny him the revenue of praise? His Mercys are without number; and his Love without motive, and without measure: *When praise is offered he accounts himself Glorified*, Psal. 50. ult. Therefore in every thing we should give Thanks, for this is the Will of God in Christ Jesus concerning us, 1 Thes. 5. 18. Thus have I gon over the parts of prayer, and none of these parts are needless.

In the second place I am to give you the several kinds

*kinds of prayer* : prayer is twofold, *Vocal*, when the Voice and Heart are joyned together ; *Mental* when the heart only is engaged.

1. I shall speak of *Vocal* prayer, when Tongue and Heart go together in this Duty.

There are several reasons why the Tongue is to be made use of in prayer.

1. *With our Tongues we are to honour God*, and when they are thus imployed speaking to him, or of him, or for him, *then they are our Glory*. As there are sins of the Tongue, so duties of the Tongue too ; and as the Tongue of the Swearer, Blasphemer, filthy and foolish Talker, is harsh and hateful to God ; so the Tongue of him, that prays sincerely, is pleasant. Christ tells his Spouse, that *her Voice was sweet*, and her countenance comely.

2. In praying with others, *words are necessary*. Some must be the mouth of the rest unto God.

3. Words ; especially Scripture Language, help to excite, and stir up our affections, and they serve to keep the Heart more intent upon the Duty.

This Vocal prayer is threefold ; first, *prayer in the Closet*, secondly, *prayer in the Family*, thirdly *prayer in the publike Congregation and Assembly*. Of all these I shall speak in order.

1. *Prayer in the Closet*. That secret prayer is the Lords Ordinance is very evident, Mat. 6. 6. *But thou when thou prayest enter into thy Closet, and when thou hast shut the Door, pray unto thy Father which is in secret*. And as our Lord gave this precept, so he is our example, in regard of secret prayer,

prayer, Mar. 1. 35. *And in the morning, rising up a great while before Day, he went out and departed into a solitary place and there prayed.* Jacob was left alone, and wrestled with God, and had the name of Israel given him, for as a Prince he had power with God and prevailed, Gen. 32. 24, 30. Now if you would be fully informed, what this wrestling was, compare the forecited place, with Hos. 12. 3, 4. *By his strength he had power with God, yea, he had power over the Angel, i. e. the Angel of the Covenant, and prevailed. He wept and made Supplication to him.*

Now for the better managing of this sort of prayer, let these rules be observed diligently.

1, *Affect privacy, be as secret as possible,* though we are not to be ashamed of any duty; and though our light is to shine before men, that they seeing our good works, may glorifie our Father in Heaven, yet a Christian is to do much out of the sight of others. As long as God's Ear is open to the most whispering prayers, what need is there that any other ear should hear a word which we speak? When there is a desire that men should take notice of our prayers, God takes no notice of them, unless of the Hypocrisie in them, to abominate them; therefore we have that caution from the Lord Jesus, *Mat. 6. 5. And when thou prayest, thou shalt not be as the Hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the Streets, that they may be seen of men: verily I say unto you, they have their reward.*

2. *Take*

2. *Take the fittest time for secret prayer ;* the morning especially is to be chosen , though *more in a day at least* , it should be your ordinary practice to pour out your hearts in private before the Lord. *My Voyce shalt thou hear in the Morning* says David. *In the Morning O Lord, will I direct my prayer unto thee , and will look up,* Psal. 5. 3. the Soul be serious in its address unto God, in the beginning of the day , 'tis likely to have the more grace, and strength to resist temptations, and to walk with God all the day long. 'Tis better to be shorter in the Evening duties, and larger in the Morning, then the spirits are fresher and more abundant and the soul has not such clogs in its actings , as it meets with when the body is spent and tyred. But if something unavoidably fall out, that you cannot pray at the time you desire , and were wont ; be sure lay hold of some other opportunity, and neglect not the duty altogether.

3. *Let the Word of God be lookt into, and meditated on when prayer is made :* The word will direct you, quicken and encourage you unto prayer. By the Word; God speaks to you, as by prayer you speak to him ; if you regard not Gods voyce, how can you expect he should mind yours ? If you will not hear, and obey, he will not hear and grant what you request of him. *The Word should dwell richly in you,* Col. 3. 16. *your delight should be in the Law of the Lord, and in that Law should you meditate day and night,* Psal. 1. 2. The Scripture should be searched, which shews they are a depth

and all is not at first looking into them discovered :  
*you must seek here as for silver, and search here as for  
 hid treasure, if you would understand the fear of the  
 Lord, and finde the knowledge of God, Pro. 2. 4, 5.*  
 How enlightning, how enlivening, how cleansing,  
 and transforming is the word of God ? How sweet  
 and desirable are the Lords testimonies ? When  
 the Spirit becomes the expositor of Scripture, and  
 opens the eyes too, to behold wondrous things  
 out of Gods Law, and affects the heart ! oh then  
 there is such efficacy, profit, and sweetness as is  
 beyond comparifon.

4. *Be liberal in this duty of secret prayer :* Pray  
 with a forward, and with a free spirit ; grudge not  
 the time you spend here, for this is the best way of  
 turning time unto a good account. Be sensible  
 how good it is to draw nigh to God, for the pro-  
 mise is, if you draw nigh to God, he will draw  
 nigh to you, *Jam. 4. 8. Draw nigh to God, and he  
 will draw nigh to you ; cleanse your hands ye Sinners,  
 purifie your hearts ye double-minded.* Now Gods  
 drawing near, implies his being reconciled to us,  
 his manifesting his power and grace for our help  
 and supply. Oh therefore go unto God with an  
 holy eagerness, who is so ready to meet you, and  
*to satiate the weary soul, and to replenish every sor-  
 rowful soul, Jer. 31. 25.* We must be much and  
 often with God, for this is the way to come to an  
*acquaintance with him ;* and the better we are ac-  
 quainted with him, the more we shall love him,  
 and be sensible of his love to us. Hark to what is  
 said,

said, Job 22. 21. *Acquaint now thy self with him, and be at peace, thereby good shall come unto thee.*

5. In secret prayer, *be very particular*; ease your Consciences by a particular enumeration of your Iniquities, and the aggravations which have heightened them. Make known all your wants, before that God, who has stiled himself *God All-sufficient*; fear not that the Lord will be weary of hearing, or be backward to give a gracious return. When you are alone with God, you may use the the greater freedom of speech; this being particular, will contribute much unto your *brokenness of heart*, with which the Lord is well pleased, and also unto your own *sensing* of your manifold wants, and making of you meet to be supplied.

6. *Look after secret prayer*: Stand upon your Watch-Tower, and observe what answer is given. The Merchant hearkens after the Ships that he sends to Sea: When a Petition is presented to a Prince, you wait what Answer will be returned. Be thus wise in prayer; if you speed not, find out the Impediment: if you do speed, be encouraged by answers to act Faith in God; and to persist in prayer. *Because he has inclined his ear unto me, therefore will I call upon him as long as I live*, says David, Psal. 116. 1. And let answers of prayer be matter of praise, that Satan and Conscience may not accuse you of, and God may not be angry at your ingratitude.

Thus of the Rules concerning secret prayer. Now follow the Arguments to perswade unto it.

I. Consider,

1. Consider, *God sees in secret*; in secret places God sees, for he fills both Heaven and Earth, his Omnipresence is an evident demonstration of his Omniscience; as he cannot be confined to any place, so neither can he be excluded. *All things are open and naked before him*, Heb. 4. 13. And as his seeing in secret, is matter of terrour to the ungodly, so of joy unto the Righteous, *David* speaks both with wonder, and with gladness, *Psal.* 139. 7, 8, 9, 10. *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there; if I make my Bed in Hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost part of the Sea, even there shall thy hand lead me, and thy right hand shall hold me.* In what secret corner soever you are, God is with you; all your sighs and groans, your complaints and desires are taken notice of.

2. *Frequency in secret prayer, is a great argument of Uprightness and Sincerity.* 'Tis a sign you seek God himself, when none but God knows of your seeking him. What the Apostle speaks of the Jew, may be applied unto the Christian: He is not a Christian, that is one outwardly, but that is one inwardly, not ἐν τῷ φανερῷ but ἐν τῷ κρυπτῷ, not so much openly, as in secret, Rom. 2. 28, 29. *The praise of such is not of men, but of God.*

3. *Secret prayer is a marvellous way to thrive in grace, and to grow rich towards God.* By this means Faith will grow exceedingly, Love will abound, and our Souls will prosper. Some Trades-

men keep a Shop, and drive a Trade there, and gain thereby, but they have a *secret way of trading* which is not observed, and by this they grow wealthy in a short space. A Christian that is acquainted in secret with God, O how much does he gain: such an one, how good does he finde the Lord, how ready both to forgive, and to give; and he can set his Seal unto that truth that *God is plenteous in mercy unto all that call upon him*, Psal. 86. 5.

4. Secret prayer is a means *to fit for publick Ordinances*. They that are most upon their knees in the Closet, will get most benefit in the Sanctuary. The preparation of the heart is from God, and he must in secret be sought unto, to fit our spirits for solemn worship. Those that before they come to hear, pray, *that the Gospel may come to them, not in word only, but in power also, and the Holy Ghost and much assurance*; these are likely to finde the Gospel working effectually, and that 'tis the power of God to their Salvation, Rom. 1. 16. Those that before they come to the Table, examine themselves alone, beg that God would search them, and are importunate for strength against every Corruption, for all the fruits of Christ's sufferings, for all the graces of the spirit, are not likely to be sent away empty.

5. Secret prayer is a means *to keep the impression of publick duties upon the heart, after the duties themselves are ended*. Your work is not over when publick Ordinances are over. Has any sin been discovered and reproved; you must go in secret, and



and bewail it, and cry out, *Lord let not this, nor any iniquity have the dominion over me*, Psal. 119. 133. Has any duty been made manifest; you should go in secret, and cry, *Incline my heart unto thy Testimonies, and make me to go in the path of thy Commandments*, Psal. 119. 35, 36. Have any gracious and holy resolutions, by the motions of the spirit, with the word, been made; you must go alone, and beg, *Keep this O Lord for ever in the imagination of the thoughts of my heart, and establish my heart unto thee*, 1 Chron. 29. 18.

6. Secret prayer, is the way to have special tokens of Gods love, and those joys that a stranger does not intermeddle with. Oh the sweet meltings and ravings of the heart for sin as 'tis an abuse of mercy, that are experienced in secret prayer! Oh the visits that then the great Physician of Souls does make! How suitably and gently does he deal with the wounded spirit! what assurance does he give, that he will in no wise cast out, but give rest unto the weary and heavy-laden! *Mat. 11. 28*. Oh what peace is spoken to the Saints in answer to prayer! what sweet intimations are given, and sometimes plerophory and full perswasion of their interest in that love which is unchangable and everlasting? Surely the secret of the Lord is with them that fear him, and he will shew them his Covenant, *Psal. 25. 14*.

7. Consider, *God will reward openly*: This Argument Christ uses to enforce secret prayer, *Mat. 6. 6*. *Thy Father which seeth in secret, shall reward thee openly*. As all secret wickedness shall at last

be detected and punished, so all secret piety and godliness shall be made manifest before the whole world at the Judgment day, and the reward will be exceeding great and everlasting.

So much be spoken concerning prayer in the Closer.

2. *Prayer in the Family is to be insisted on.* And that Family-prayer is a duty, may be evidently proved by these Arguments.

1. The Apostle in the Text *enjoyns all prayer* and *Family prayer is one kind* that holy men have used. *Joshua* resolves, that he and his House would serve the Lord, *Josh. 24. 15.* and prayer is *for principal a part* of Divine Service, that in Scripture 'tis sometimes put for the whole, *Gen. 4. ult.* There began men to call upon the Name of the Lord; that is in a more publick manner to worship him. So *Cornelius* 'tis said, that he feared God with all his House, and pray'd unto the Lord always, *Act. 10. 2.*

2. Families of Believers are styled Churches in Scripture, and in a Church there is a joyning together in prayer and other exercises of Godliness. The Apostle *Paul* wishes grace and peace to the Church in *Philemons House*, *Phil. 2. 3.* and *v. 22.* speaks of their joynt prayers, through which he trusted he should be given to them.

3. The Family stands in need of blessings, which they are together to beg for, and to deprecate Family evils; And for encouragement, Christ has promised, that where two or three are gathered together in his Name, he will be in the midst of them, *Mat. 18. 20.*

8. 20. Now in Family-duties, *two or three are gathered together in Christs Name*, and his presence may without presumption be expected.

4. *Wrath is threatened upon prayerless Families. Pour out thy Fury upon the Families that call not upon thy Name* Jer. 10. 25. I grant indeed that the word *Families* is of such a Latitude, that it extends unto Countries and Kingdoms; but if there be an obligation upon Countrys and Kingdoms to joyn in calling upon God, surely then *Families more strictly taken*, are in no wise Exempted.

Having proved Family-prayer a Duty, I shall lay down some directions as to the performance of it.

1. Be sensible *that prayer is a business of greater concernment, than any worldly business whatsoever.* You are indeed to be diligent in your Callings that are particular; but your general Callings is of greatest weight. The general Calling is that which all are called to; and what are all called to? They are called to serve and glorifie God; and to work out their own Salvation. Prayer is a part of your Homage to the King of Heaven. Much Spiritual and Eternal benefit is to be obtained by it, therefore do it not as a *by-business*, neither let every small matter cause the omission of it.

2. Believe that *success in your callings depends upon the Lords Blessing, the blessing of the Lord maketh Rich* says Solomon, and *he addeth no Sorrow with it*, Prov. 10. 22. without this 'tis in vain to rise up early, and to sit up late, and to eat the Bread of carefulness.

*fulness.* Now prayer for this blessing, is the way to fetch it. I grant indeed that many thrive in the World without prayer; but then *Wealth is a Curse and a Snare to them*; 'tis a weight that hinders them from ascending into the Hill of the Lord, and helps to sink them into destruction and perdition.

3. Let prayer ordinarily be twice a day, as under the old Law there was a morning, and evening Sacrifice, and let the whole Family joyn in it if it be possible; since there are none but need prayer, and may receive advantage by it.

4. Let the Word of God be read when prayer is made, that not only you, but your households after you may be acquainted with the Mysterys of the Gospel, and with the will of God. *Abraham* communicated what he had learned from the Lord unto his Family, he used his Authority, and commanded his Children, and his Household after him, to keep the way of the Lord, Gen. 18. 19.

5. Take heed of customariness, and formality in family-Worship, engage always with a serious Spirit, and in every Duty stir up your selves, to take hold on God.

I conclude with the motives to perswade you to Family-prayer.

1. You that are Governours have a charge of the Souls that dwell under your Roof and must answer for them. Therefore you are to pray with them; to pray for them: Else you will incur the guilt of the Blood of Souls and that will lie heavy. You provide food for your Households, for you are unwilling

ing it should be said, you are so much worse than infidels, *as to suffer any to starve* that dwells with you. Oh what unmercifulness is it, patiently to suffer those of your Household, to go on in the way that leads to Damnation: And not to call upon the Lord, in their hearing, that they may be saved!

2. *Families are the Seminaries both of Church and State.* And therefore as you desire the Church may be pure, and the State Righteous, look well unto your Families; and let Religion flourish in them. Reformation indeed must begin at Persons, and if every one would mend one; all would be reformed. But from persons it must proceed to houses: And if these were but once leavened with godliness; what holy Citys, and what an happy Nation would there be!

3. Consider, *Family-Worship has wofully been neglected of late in these declining times.* How many large consciences, loose principles, and loose practices, are there to be found among us! We match *Laodicea in Luke-warmness*; and what was said of languishing *Sardis*, may be applied to us, that we have *a name to live, but are Dead*, Rev. 3. 1. In many Families all are stark stone Dead, and there is a most impious, and gross neglect of God and Duty: and in other Families all are ready to dy, lively services are rarely to be found. Oh 'tis high time to awake, and vigorously to endeavour, that in our houses the Lord may be served by all, and that with all their Heart, and all their Soul, and all their minde, and all their strength.

I have done with Family-prayer.

3. Prayer, *in the publick Congregation and Assembly* is to be spoke to. Gods Temple of old was styled *the House of prayer*, Luk. 19. 46. because there his people met together, to seek his Face; publick prayer is a great Ordinance, and when rightly managed of great efficacy.

Now, the Rules concerning publick prayer are these.

1. These prayers *must be performed in a known Tongue*, that all may understand and be edified, 1 Cor. 14. and they should be well expressed, nothing that is raw, unseemly, or that borders upon nonsense or Blasphemy, should be brought forth in the Assembly.

2. *Come at the very beginning*. To come late is both offensive to God, and to serious Spirits; and 'tis to cheat and defraud your own Souls; and when you are here, let your gesture be reverent; for God expects Worship and adoration from your whole man; internal from soul, and external from the Body.

3. *Take heed of distraction, when there are so many objects to divert you, and your hearts are so exceedingly slippery*. Remember Gods jealous Eye is fixed upon you; and as he cannot be deceived, so he cannot endure to be mocked by you, Gal. 6. 7.

4. *Take heed of carnal designs in your publick Duties*. Let not your supplications be like those of the Pharisees and Scribes, of whom Christ says they made prayers only for a pretence and shew, Luk.

Luk. 20. 47. The hypocrite is like the Birds of prey, which though they soar never so high towards Heaven, yet their eye is still downward, that they may catch something. Be not *seemingly devout* in the Congregation, that you may the more unsuspectedly be *unjust in shops*, and *secretly intemperate and unclean*. But be very sincere in your publick addresses unto God; as knowing you have to do with him, *that sees not as man sees*, that judges not according to outward appearance; but tries the heart and reins.

And to perswade you to this publick prayer, consider.

1. *God is hereby acknowledged and Honoured*. His people hereby testify to the World, that there is a Lord in Heaven, whom they worship, and from whom they have their expectation. And indeed this is one reason of publick institutions, that we may make a profession to the world whose we are and whom we serve.

2. The Lord *vouchsafes something to his people in the Sanctuary*, that *elsewhere is not to be found*. David was in an admirable frame when he was in the Wilderness of Judah; God was liberal to him both of Grace and Comfort: but he is not satisfied because deprived of publick ordinances that were administered in the tabernacle, therefore he cries out, *My Soul thirsteth for thee, my Flesh longeth for thee, to see thy power and thy glory, so as I have seen thee in Sanctuary*, Psal. 63. 1. 2.

3. *The united prayers of many Saints together is stronger,*

*stronger, and more apt to prevail. Vis unita fortior,* much fire together gives the greater heat; and many waters joyned, run with more violence: and in like manner, when a great congregation joyns together as one man to wrestle with God in prayer, how Successful are they like to be! *Abraham* alone had like to have prevail'd for *Sodom*; but put the case there had been an assembly of righteous ones, belonging to *Sodom*, that had joyned with *Abraham* in prayer, surely the City had been spared.

I have dispatched vocal prayer, which I divided into three kinds, secret, family, and publick.

2. In the second place I come to speak of *Mental prayer*, when the heart alone without the tongue is engaged. Now this Mental prayer is twofold; first, *more Solemn*; Secondly, *more Sudden and Ejaculatory*. 'Tis lawful and possible to pray alone with the heart in a more solemn manner, and truly in some places and in some circumstances, words may not be so convenient to be uttered; but where 'tis convenient, words should be used, because 'tis difficult to pray any while only in the heart; and do it without roaving.

But mental prayer, that is more sudden and ejaculatory, I shall a little dilate upon. In this kind of prayer, the Soul lifts up it self to God, in some short desire and request. Thus *Moses cryed unto God, Exod. 14. 15.* and yet we read not of a word uttered. Thus *Nehemiah prayed*, when King *Artaxerxes* was speaking to him; *Neh. 2. 4.* These holy ejaculations are the very breathings of the new



new creature ; they mightily help to keep down the lustings of the Flesh ; and to preserve us unspotted by the world, or the unclean God of it ; but the heart hereby is kept close to the God of heaven.

Concerning this mental ejaculatory prayer let these directions be observed. 1. Let the heart frequently be sending up desires to God, all true desires are observed, are pleasing to him, and shall be satisfied ; let these desires therefore be strong , and principally after the greatest , that is to say, Spiritual blessings.

2. *In all your civil employments , let your hearts ever and anon be thus engaged ;* this will make, and keep you Spiritual ; 'twill hinder your estrangement from God, and your being ensnared by the unrighteous Mammon.

3. *Let every temptation at the very first be resisted by this kind of prayer :* thus watch and pray, *that ye enter not into Temptation, Mat. 26. 41.* Oh sigh and groan to the God of all grace, when you finde Satan assaulting , and a sinful and deceitful heart ready to yeild, *that you may have grace to help in the time of need, Heb. 4. ult.*

4. Let this prayer *begin and end every duty ;* sigh before for assistance, and sigh afterwards for acceptance ; and that infirmities through Christ Jesus, may be passed by, and that you may obtain some Spiritual advantage by every ordinance.

5. *Begin and end every day with mental prayer ;* as soon as ever you awake , there are many watching for your first thoughts ; Satan, and sin, and the world

world will have them, if your souls are not lifted up to the Lord. Let him be last likewise in your thoughts, this is the way to *lie down in peace and Safety*, Psal. 4. ult.

6. Especially *upon the Sabbath day*, ejaculatory prayer should be abundant: you must not then *think your own thoughts*, nor *find your own pleasures*. Holy desires should issue forth continually, Sabbaths would be gainful seasons indeed, were they but thus improved.

7. *Mix mental praise and prayer together*, Let your Souls, and all that is within you, bless the Lord upon every manifestation of his goodness, as well as desire blessings from him.

And thus have I gone over the parts and kinds of prayer, *much work*, indeed I have told you of, but *the more work the better*; for *the more grace* is to be expected, in order unto the performing of what is required. I shall conclude with a very brief Application in two words.

1. How sharply are they to be reprov'd, that instead of *praying with all prayer*, *use no prayer*, but live in the almost total neglect of this duty.

2. Be perswaded to *pray with all prayer*. All prayer that God has appointed, he is ready to hear; in all prayer the name of Christ may be used, and the promises of God which are sure, exceeding great and precious, may be pleaded: and how glad may we be that the Lord has appointed so many successful ways of seeking him, wherein he has consulted the variety of our conditions and necessities?

necessities? So much for the second Doctrine, That all prayer is to be used.

D. 3. *Prayer when rightly performed, is Supplication in the spirit.* Indeed all our worship of God who is a Spirit, must be in Spirit and in truth, Joh. 4. 24. else 'tis in truth, no worship. As the body without the Spirit is dead, so duties without spirit are dead also.

In the handling of this point, I shall first open to you what 'tis to pray in the Spirit. Secondly, Lay down the reasons of the Doctrine. Thirdly, Answer some cases of conscience about praying in the Spirit. Lastly, make application.

First, what 'tis to pray in Spirit. This, as I have already intimated, refers both to the Spirit of him that prays, and also to the Spirit of God, who helps to pray.

1. This praying in the Spirit refers unto the spirit of him that prays, and several things are here included.

1. To pray with our spirit, implies, to pray with understanding. I will pray with the spirit, and I will pray with understanding also, 1 Cor. 14. 15. we must not only understand the words that are spoken, but also, and that principally, the worth of those things which we Petition for; we must likewise in some measure be acquainted with the All-sufficiency and Faithfulness of that God whom we pray to, and with our own indigency that are the Petitioners. The Athenians had an Alter dedicated, *Αγνώστῳ Θεῷ*, to the unknown God, Act. 17. 23. and

and they are said *ignorantly to worship him*; and truly all their worship degenerated into superstition. We must know the Lord and our selves, what his promises and our own Needs are, else prayer will be of no account.

2. To pray with our spirit, implies, *to pray with judgment*, discerning between things that differ. There is as vast a difference between Sin and Holiness, as there is between Deformity and Beauty: There is as vast a difference between the Creature and the Creator, as there is between *the broken Cistern that can hold no water*, and *the Fountain of living waters*, Jer. 2. 12. 13. *Be astonished O ye Heavens at this, and be horribly afraid; be ye very desolate* saith the Lord, *for my people have committed two evils, they have forsaken me, the Fountain of living waters, and hewed them out of Cisterns, broken Cisterns that can hold no water.* There is as vast a difference between a state of Grace, and a state of Wrath, as there is between Heaven and Hell. Now he that prays, must be apprehensive of all this; and a believing apprehension of it, will make him earnest for the loving kindness of the Lord, and that he may taste more and more of the Fountain of living waters, and be cleansed from all defilements.

3. To pray with our spirits, implies, *to pray with intention of minde.* Abraham drove away the fowls that did light upon his Sacrifice, Gen. 15. and so should we drive away the impertinent and sinful, and troublesome thoughts that arise, or are injected

injected into our hearts, when we engage in prayer. Our hearts cannot wander in the least, but they are espied by him, whose *name is jealous*. We should therefore desire that the Lord himself, who holds the wind in his Fists, would seize upon our more unruly hearts, and keep them close to himself in duty, especially considering there are some kind of distractions that nullifie and make void, prayer; distractions that are not regarged, not lamented, not watched, or striven against.

4. To pray with our spirits, implies, to pray with *spiritual affections*. The affections are the wings of the Soul; and the Soul is carried either to, or from any thing, according as the affections are inclined. The Apostle exhorting to seek the things that are above, presently adds, *set your affections on things above*, Col. 3. 1, 2. intimating, we shall never seek the things above in good earnest, unless our affections be placed on them. Those affections that *have evil for their object*, must spend their strength upon sin, which is the worst of all evils. Sin must be hated most perfectly; sin must cause the deepest sorrow; sin must be most feared; and against sin, the heart should rise with the greatest indignation. Those affections that *have good for their object*, as love, desire, and the like, should run with a full stream towards God, and those great things that are brought to light by the Gospel, and promised in the covenant of grace. The stronger and more spiritual our affections are in prayer, the better success will follow, 2 Chron. 15. 15. 'Tis said

said of Judah, that they sought the Lord with their whole desire, and he was found of them.

2. This praying in the spirit, refers to the Spirit of God who helps to pray. The Apostle Jude exhorts to build up our selves on our most holy Faith, and to pray in the Holy Ghost, Jud. 20. and so to keep our selves in the love of God; looking for the mercy of our Lord Jesus Christ unto Eternal life. Now the operation, or working of the Spirit of God in prayer, I shall explain in these particulars.

1. *The Spirit of God teaches Believers for what to pray*; he opens their eyes to understand the Word, and to know what the Will of the Lord is. We know not, says the Apostle, what we should pray for as we ought, but the spirit maketh intercession for the Saints, according to the Will of God, Rom. 8. 27.

2. *The Spirit removes impediments to prayer*; he turns that love, that naturally is in the heart to sin, into hatred; he causes the World that was Idolized, to be condemned; he cures that infidelity, in reference to the excellency of spiritual things, that the unrenewed Soul is full of; as also that enmity again't God and Holiness, which was in the minde all the while 'twas Carnal. Where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. the Fetters are knockt off, the Clogs removed, the Soul is brought out of Prison, and is made free, both unto the performance of duty, and free in the performance of it.

3. *The Spirit encourages unto prayer*; he lets Believers understand, that now is the accepted time,

that

that now is the day of Salvation, 2 Cor. 6. 2. Wherefore, he saith, *I have heard thee in a time accepted, in a day of Salvation have I succoured thee ; behold, now is the accepted time, behold, now is the day of Salvation.* Though the Lord should have been sought much sooner, yet 'tis not too late to seek him now, he will be found by the hearty seeker : such seeking shall not be in vain, *Duet. 4. 29. But if from thence thou shalt seek the Lord thy God, thou shalt finde him, if thou seek him with all thy heart, and with all thy Soul.*

4. The Spirit enables Believers to act those graces that are required in prayer. There are four graces especially that should be exercised in our supplications, *Humility, Faith, Love, Patience.*

1. *Humility.* The Lord has a special regard to the Humble ; whereas the proud he knows afar off, and has threatned to resist the Proud. The humble soul has high and awful apprehensions of God in prayer, and mean, very mean thoughts of it self. Abraham was humble, when he said, *behold I have taken upon me to speak unto the Lord, who am but dust and ashes,* Jer. 18. 27. Job was humble when he said, *Mine eye seeth thee, wherefore I abhor my self.* The good Angels themselves are humble, though never in the least offenders ; the Cherubins cover their faces with their wings, and cry out, *holy, holy, holy, is the Lord of Hosts, the whole Earth is filled with his glory.* How vile then should we be in our own eyes, who by our guilt are so obnoxious ; who have so many soul spots and stains upon

our souls, which are the effects of sin, nay, whose very Righteousnesses are but as filthy raggs : *Isa. 64. 6.*

2. *Faith is to be acted in prayer ;* and truly we may come with confidence to the Throne of Grace, if we consider the power of God, which is not only most Mighty, but Almighty. I am *God Almighty*, saith the Lord to *Abraham*, the Father of the Faithful. He can do more for us, than we can desire should be done for us. Nothing is too hard for him ; and although all other helps fail, he needs them not, *his Arm, when alone, can bring Salvation, Isa. 59. 16.* This power of God may safely be relied on, for he is also full of mercy, *Psal. 68. ult. God hath spoken once, twice have I heard this, that power belongeth unto God, also unto thee belongeth mercy.* David was encouraged by this in his supplications, *Psal. 25. 6. Remember, O Lord, thy tender mercies, and thy loving kindnesses, for they have been ever of old.* And we have not only an intimation of Gods merciful nature, but in his Covenant, he has promised to shew mercy, for this he delights in ; and Christ is the Mediatour of this Covenant, so that 'tis most sure. Hark to the Apostle, *Heb. 8. 10, 12. This is the Covenant that I will make, saith the Lord, I will put my Law in their minds, and write them in their hearts : I will be to them a God, and they shall be to me a people ; for I will be merciful to their Unrighteousness, and their Sins and Iniquities I will remember no more.*



3. *Love is to be acted in prayer* ; there must be a love to our Neighbour, and they must from the heart be forgiven, that they Trespasted against us ; shall we think much of a few Pence, when we are Debtors many thousand Talents ? But principally, there must be love to the Lord expressed in prayer, his favour and fellowship with him must be longed for ; the *soul must thirst for God, for the living God*, as the chased *Hart after the water-brooks*, Psal. 42. 1, 2. And when he does manifest himself, he must be rejoyced and delighted in, and his grace admired, whatever is received.

4. *Patience is also to be acted in prayer* : there must be a patient waiting in this duty, a right understanding of Gods Wisdom and faithfulness, that he knows what, and when to give, and will do it in the best ; both time and measure, will be a great means to cure our over-hastiness. *David* is to be imitated, who said, *I waited patiently for the Lord, and he lost nothing by it* ; for it follows, *He inclined his ear unto me, and heard my cry*, Psal. 40. 1. These are the graces which the Spirit enables Believers to act in prayer.

5. The Spirit directs Believers unto Christ, as the alone prevailing Advocate. We are said to have access to the Father, by the Spirit, and through the Son, Eph. 2. 18. The Spirit leads us to Christ as the Mediator, who is the way unto God. The Spirit shews, that God having given Christ, has opened through him, the treasures of his grace,

and for his sake will give freely all things. The Spirit still is turning the eye of the Believer towards the Lord Jesus, and in prayer instructs us *how to improve his relation to us*; who is bone of our bone, flesh of our flesh, and is become an Head and Husband to us: *How to improve his sufferings*, by which, all that we need has been procured: *How to improve his intercession*, which as 'tis incessant, so 'tis never denyed; and finally, *How to improve his Power and Authority*, for he can do what he will, both in Heaven, and in Earth. He is the Prince of Peace, and the Lord of Life and Glory; he can give Peace, and Life, and Glory to whom he pleaseth.

6. The Spirit *makes Believers sincere in their aims when they pray*. They design the Hallowing, and Honouring of Gods Name, as well as their own welfare. They beg for pardon and grace, not only because 'tis good for themselves to have these, but likewise, because the Lord *glorifies his grace, and mercy and goodness*, in forgiving, and healing, and saving those that fly and cry to him.

Thus you see what 'tis to pray in the Spirit; and consequently it does not lye barely, either in *fluency of utterance*, or in *variety of expressions*, or in *multitude of words*.

Now follow the Reasons of the Doctrine, and they are of two sorts: First, Why *our own spirit* should engage in prayer.

1. Because *God is a spirit*, our Lord assigns this as a Reason why worship should be in spirit, be-  
cause

Cause God is a spirit, who is worshipped.

2. He principally requires our spirits. *My Son, give me thy heart*, Prov. 23. 26: And truly he does narrowly observe where our hearts are, when we are at prayer; and no wonder, for our spirits are most capable of serving him. To admire, fear; love, trust in him, these are the principal ways of worshipping him, and this is done with the heart.

3. *Without our spirits, prayer is but a mockery.* If when the Lord is honoured with the mouth, the heart be far from him, God says, *in vain do they worship me, and I will not hold them guiltless.* And this you may observe that when our hearts are not engaged in prayer, they are commanded by the Lords Enemies: Sin, the world, and Satan, do detain them.

The second sort of Reasons are, why we must pray by the help of the Spirit of God; His assistance is necessary.

1. *Because of our darkness,* we of our selves know not God, nor his Will, nor our own greatest Needs, nor wherein lyes our great interest and truest happiness.

2. *Because of our deadness;* active we are as to sin, but unto prayer indisposed; the dead man must be lifted and carried, for of himself he cannot stir: We that naturally are without strength, nay without life, cannot lift up our souls to God unless the spirit lift them up to him.

3. *Because of the opposition that is made by the evil one.* When we come to the Mercy seat, the

Devil makes nothing of taking the right hand of us, he is ready to *resist us*, as he did *Joshua the high Priest*, Zach. 3. 1. and were not able to withstand him, unless the Spirit of God, who is infinitely stronger, rebuke him for us.

4. The Spirits assistance is necessary in prayer, because of *that natural averfness in our own hearts unto what is good*; whereas we should hate the evil, and love the good; we hate the good, and love the evil; nay in the very best, there is a law in the members, which wars against the law of the minde, and evil is present. If the spirit were not also mightily and graciously present, there would be an utter inability as to prayer, or any duty which God requires.

In the third place, I am to answer some cases of Conscience concerning the Spirit of prayer.

1. Whether *all Believers have the Spirit of Prayer*?

I answer, *that all true Believers have this Spirit*. For the spirit of Grace, which all Saints have received, is also a spirit of supplication, Zach. 12. 10. and the Apostle expressly sayes, *if any man have not the spirit of Christ he is none of his*.

2. Whether *only Believers have the spirit of prayer*?

I answer, The *spirit of prayer is peculiar to Believers*; for where the holy Ghost does help the heart to pray, he cleanses the heart from what before defiled it, and turns the heart and the desires of it towards God; so that that is now the Language,  
Psal.

*Psal. 73. 25. Whom have I in Heaven but thee, and there is none on Earth that I desire besides thee.*

3. *Whether the Spirit of prayer may not be lost ?*

I answer, that the Spirit may be grieved, by our corruptions, when they prevail, and when we grow slothful and heedless how we enter into Temptation ; and being grieved , may withdraw his quickning and assisting influences : But the spirit is *never quite lost* by those that have been truly renewed by him. He *abides for ever* where he has consecrated any to be his Temple , *Joh. 14. 16. David* after his fall, says, *Restore unto me the joy of thy Salvation*, to shew that his joy was lost ; but he prays *Take not thy holy spirit* from me, to signify that the Spirit was not quite departed, though that departure was deserved and feared.

4. *May not persons excell in the gift of prayer, that yet are void of the spirit ; I answer in the affirmative.* The gift of prayer may only serve to puff up professors with Pride ; how are such pleased in reflecting upon the reputeth they have gained by their enlargedness in expression ! And this pride is not checked , is not abhorred. The words of prayer may be used , and a carnal worldly designe carried on. Hypocrites aime at a an eminency in gifts, that they may pass for godly ; and under the cloak of Religion , cover their wickedness : and in their most enlarged supplications , they aime at their own profit , fame, and are prodigiously destitute of the fear of God. 'Tis certain the gift of prayer

may be in the unsound hearted ; for even the gift of Propheſie , which the Apoſtle prefers before other gifts, we finde in wicked men, *Mat. 7. 22, 23.* *many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy Name ? Then will I profeſs unto them I never knew you ; depart from me ye workers of iniquity.*

5. May not ſome that have the ſpirit of prayer, be very weak in the gift of utterance ? I answer yes, There was much of the ſpirit of prayer in *Hezekiah*, when he *chattered like a Crane or Swallow, and mourned like a Dove*, *Eſa. 38. 14.* The Lord regards not ſo much the expreſſion as affection : and the heart may be ſincere in its deſires ; when not only becauſe of the *ſtrength of thoſe deſires*, but alſo *through confuſion*, there wants utterance : Let not thoſe therefore that are but weak in expreſſion be diſcouraged : for the heart may highly value Mercy and Grace, and obtain both when prayer is but liſped, and ſtammered forth by the Tongue. Now follows the Application.

And Uſe 1. is of reproof, which belongs.

1. To them who pray indeed, but *their Hearts and ſpirit pray not with them.* They put the Lord off with the bended knees; the ſtretched forth hands the liſted up eyes ; the labour of the lips ; the fruit of their invention : but all this while their hearts are not with him ; and their affections run a whoring after their vanities and iniquities. The prayers of ſuch diſſemblers are dead prayers : and truly are to be numbred among their dead works : and their

their prayers being not minded by themselves, how should God have regard to them, unless it be to hate and punish them?

2. They are to be reprov'd, *who make light of the spirit of God, and of his assistance in this duty of prayer.* They account the aid of the holy Ghost, a needless, a notional, and imaginary thing. Such never knew what 'tis to wrestle with God, what 'tis to sigh, and groan, and be as it were in Travel, till the blessings beg'd for are obtained. Oh how impossible is it, that Nature should rise thus high, till the Spirit do renew and elevate it?

Use, 2. Of Trial, *whether we have the spirit of Prayer or no?* And this may be discerned by these following signs.

1. Those that have the Spirit of Prayer, *by the spirit have been convinced of sin*, Joh. 16. 8. he has discovered sin, broken their hearts for it; and 'tis now become a load to them, though before they loved it never so extreamly: Before they hid sin, now they lay it open in prayer; before they excused it, now they aggravate it; and judge themselves worthy of Hell and Wrath, because of it.

2. Those that have the Spirit of Prayer, are made to look unto Christ crucified, Zach. 12. 10. *I will pour out upon the House of David and the inhabitants of Jerusalem, the spirit of supplication: Then shall they look upon him whom they have peirced and mourn for him, and be in bitterness as one is in bitterness for the loss of a first born.* Christ crucified is look't upon by such with a weeping Eye; because their sin was

was the cause of his sufferings; and with an eye of dependance, for all their expectation of Grace, and Peace, and Life, is through Him alone.

3. They that have the spirit of Prayer, are earnest for the fruits and graces of the spirit; that Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. All which the Apostle enumerates, Gal. 5. 22. 23. may be in them, and abound: and they are restless in prayer for the mortification of the deeds of the flesh: for they considered what is said, Rom. 8. 13. *If ye live after the flesh, ye shall dye: but if ye through the Spirit mortify the deeds of the body, ye shall live.*

4. They that have the Spirit of prayer, are enabled to go unto God as unto a Father, Gal. 4. 6. *And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father.* Not but that doubts and fears may be in those that have the spirit: witness the Psalmist, who cryed out, *will the Lord cast off for ever? and will he be favourable no more? is his mercy clear gone for ever? And doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Psal. 77. 7. 8. 9.* But at length, and truly it may be long first, faith gets the better of unbelief. Many that are the Children of God cannot always call upon him Father, yet even then they go to him, and are not quite beat off from him; and there is a secret Trust, that he has some gracious respect to them: and by this they are encouraged still to persist in prayer.



Use 3 of Exhortation. *Prize and value the Spirit of Prayer*; as without his help you cannot pray to any purpose; so he can make prayer mightily prevailing. The Spirit will create an holy boldness in your access to the throne of grace: he will enlarge your hearts in this duty; which enlargements are not without sweetness, and great satisfaction. The Spirit will draw up and indite such petitions for you, as will not be denied: and give some encouraging intimation of your being accepted, and answered, in the beloved.

Now, if you would have the Spirit of Prayer, follow these directions: 1. *Rest not in the bare gift of Prayer*; let it not satisfy you, that you have a praying tongue, and no more: all your Supplications are but a flattering the Lord with your lips, and a lying unto him with your tongues, while your hearts are not right with him, *Psal. 78. 36, 37.*

2. *Be sensible of your need of the Spirit*: light and liberty, life and liveliness, are the effects of the Spirit; good motions, holy affections, are his offspring: without him you will be like *Pharaohs Chariots*, when the wheels were taken off, and drive on heavily; but he can make your Souls like the Chariots of *Amminadab*, *Cant. 6. 12.*

3. *Part with every thing that grieves the Spirit*; softer not any lust or inordinate affection, that may render your hearts an unpleasant habitation to him.

4. *Frequently beg for the Spirit*; and Especially in secret; this will be a sign that you indeed desire him.

him. Plead the promises which you find, *Luk. 11. 13.* *If ye then being evil, know how to give good gifts to your Children; how much more shall your heavenly Father give the holy Spirit unto them that ask him?* And what God has promised; Christ died that he might purchase: nay, *Christ has prayed that the Spirit might be bestowed, Joh. 14. 16.* And therefore you may pray with the greater encouragement and assurance. Thus concerning that third doctrine; that *Prayer, when rightly performed is supplication in the Spirit.*

D. 4. *In Prayer, Watching is a necessary ingredient.* Watching is a duty which the great Prophet Christ himself frequently pressed, and the injunction is general, *What I say unto you, I say unto all, Watch, Mar. 13. 37.* He knew that a Spiritual Lethargie, is a disease most incident. But if at any time, surely in holy duties this heedlessness and sleepyness, does discover it self; we had need therefore to rouse up our Spirits, that are so sluggish naturally. *Deborah* speaks to her self four times, *Awake, awake; Deborah, Awake, awake, utter a song, Judg. 5. 12.* We have need thus again and again to call upon our Souls to *Awake and be Watchful*, when about to utter a prayer. Watching and praying are joyned in Scripture; and not only so, but Watching is required in prayer, *Col. 4. 2.* *Continue in prayer, and watch in the same with Thanksgiving: so 1 Pet. 4. 7.* *But the end of all things is at hand, be ye therefore sober, and Watch unto Prayer.*

In the handling of this doctrine, I shall first shew what we are to watch against in prayer. Secondly, What we are to Watch over ; Thirdly, What we are to Watch for ; Fourthly, What manner of Watching is required in prayer : Fifthly, Give the reason why Watching is so necessary ; Lastly, make Application.

In the first place, I am to tell you, what we are to watch against in prayer.

1. We must watch against indwelling corruption. There is a Law in our Members that wars against the Law of our minds ; and the Law in our Members commands quite contrary to the Law of God. This Law says, *pray not at all* ; but especially forbids *seriousness and fervency in prayer* ; and it not watchful, this Law will sway and over-rule us, and bring us into captivity to the Law of sin : We had need look to our selves, for when we have thought of doing good, *evil will be present with us*, Rom. 7. 21, and if care be not taken, the evil will hinder our doing of the good. Oh how deep is the corruption of our Nature ! How desperately wicked is the heart of man ! How great are the remainders of sin, in those that are most renewed ! And since the remaining Flesh still does lust against the Spirit, this Flesh is to be narrowly eyed, that it may be weakned, checked, else 'twill spoil all our services.

2. When praying, we must watch against the evil One. Satan likes not to see us at the Throne of Grace, because he knows and has felt the sufficiency

ency of that grace, that believers obtain there : besought the Lord, says the Apostle, when buffeted by the messenger of Satan, 2 Cor. 12. 8. *and the power of Christ so rested upon him*, that Satan had no power unless it were full sore against his will to keep him humble, and to hinder his being exalted above measure. The Devil therefore might and main withstands us in prayer ; and how many are his wiles, that he may keep us off from this most advantagious Duty ! Sometimes he objects *the difficulty* of Prayer, sometimes he says, *'tis needless* to spend so much time therein ; sometimes *'tis fruitless* ; and that little comes of all our Cries and Tears ; sometimes he *proposes other business* to be don, that we may be diverted ; sometimes he *threatens to appear to us*, that he may affright us from the Mercy Seat. How busy is our adversary the Devil, we should be acquainted with, and watch against his wiles ; and do our duty without crediting or regarding his instigations.

3. When praying, we *must watch against the cares of this world*. Our Lord cautions against over solicitousness, *What we shall eat, what we shall drink, wherewithal we shall be clothed* : as that which would hinder us from *seeking the kingdom of God, and his Righteousness*, Mat. 6. 32, 33. Earthly care will allow but little or no time to prayer, and does very much distract the Heart in that duty. Worldly projects make bold to come into the thoughts ; and secular business and imployments are minded, even then when the Lord seems to be Worshiped.

Surely

surely tis our wisdom to heed the Apostle, Phil. 4. 6  
*Be careful for nothing, but in every thing by prayer  
 and supplication with thanksgiving, let  
 your requests be made known unto God.* Preces hiru-  
 do curarum  
 Prayer is an Antidote against this care, do Luther.  
 as this care is an impediment unto  
 Prayer.

4. When praying, we must watch against the  
*pleasures of this Life*; there is a strange proneness  
 to those pleasures wherewith the senses are gratifi-  
 ed, to bewitch the heart; and if these are loved and  
 admired, prayer will be irksome and unpleasant;  
 and we shall easily be drawn wholly to neglect  
 that which we do not at all like. *She that continued  
 in prayer and supplication, was not one that lived in  
 pleasure,* 1 Tim. 5. 5, 6. Watch against pleasures,  
 which are but for a season, and when they are en-  
 ded, Torments follow that will never end. We  
 read of that rich man in the Gospel, that was  
 clothed in purple and fine Linnen, and fared  
 sumptuously, and deliciously every day! we read I  
 say that *he feasted*, but not that *he prayed*, till he  
 was in the place of torment. Pleasure before hin-  
 dred prayer; torment forced him to pray, but alas,  
 it was then too late. Despise sensual pleasures,  
 and when they are presented to entice thee, scorn  
 them. In the Lord, and Prayer, infinitely true  
 and more solid delight is to be found.

5. When praying, we must Watch against de-  
*ceitful Riches.* Christ says, we cannot serve God  
 and Mammon, Mat. 6. 24. *If the Love of Mo-  
 ney*

ney be the root of Evil, as the Apostle affirms, that it must needs be an hindrance to Duty. *Moses* had low thoughts of the Treasures of *Egypt*, nay, lookt upon the very *reproach of Christ as greater Riches*, Heb. 11. if any are deceived by such treasure, and grow eager after it, 'twill certainly hinder them from seeing him that is invisible and from diligently seeking him. One great reason why many pray so seildom and so coldly, is worldly mindedness; they are altogether for growing rich in the world, so their desires are small of growing rich towards God. *Luther* was a man much and mighty in prayer, he spent three hours a day constantly herein; But he was also eminent for his contempt of riches. And therefore, when one said, why dont ye stop *Luthers* mouth against the Pope, by some preferment; 'twas answered, That German-beast, he should have said, that German-Saint, does not care for Silver.

6. When praying, we must watch against the sins that do most easily beset us. The sin of our Constitution, the sin of our Calling, the sin which has naturally the greatest interest in our love, is the Arch-rebel against God, and our chief Enemy; and upon the least unwatchfulness, this sin will prevail, and upon its prevailing, backwardness to prayer, and deadness in it, will be the consequent; and not only the sin, that doth so easily beset us, but every weight must be laid aside, Heb. 12, 1. If we would with freedom converse with God in prayer, every

every Iniquity allowed of, defiles the soul, and separates between the Lord and us, and unfits for communion with him; therefore we must Watch and strive against all sin without exception.

In the second place, I am to inform you, what in prayer we are to watch over.

1. In prayer, we are to watch over our thoughts. 'Tis a Proverb, but none of *Solomons*, nor a wise one, that *thoughts are free*. God sees the thoughts, and the wicked must forsake not his way only, but his thoughts, if he will return to the Lord, and partake of mercy, *Esa. 55. 7*. If the thoughts are not watched over, there may be so many thoughts so many sins, and guilt hereby, vastly increased. Thoughts are very quick and fleet things, and great is the natural Vanity, Impertinency, and Confusedness, and sinfulness of them. If there be no eye to them, nay, if the eye be not very careful, prayer may be made, and the God pray'd to, not thought on all the while. *Right prayer, is hard labour*, and the labour lies very much about the thoughts, in fixing them upon God, in keeping out vain imaginations, and expelling them as soon as notice is taken of their intrusion.

2. In prayer, we are to watch over our reasoning faculty. There are certain reasonings which the Apostle calls *high things that exalt themselves against the knowledge of God*, which must be brought into Captivity, *2 Cor. 10. 5*. We must not be pe-remptory in arguing and determining that, this and that, and t'other is good for us, but refer our  

G
selves

selves to his Wisdom and good pleasure, who does all things for his people *bene & sapienter*, both *well* and *wisely*. And as we must not lean to our own understandings, in judging what temporal mercies are most convenient; so neither are we to grow so bold and presumptuous, as to reason against any of the attributes or promises of God, nor any part of his will which he has revealed.

The Lord has proclaimed himself gracious to his People, terrible to his Enemies; we must pray on, and believe this, though Enemies are high, and his Church never so much oppressed; though providences do seem never so much to thwart Gods promises, yet we must believe that God is faithful in his promises, and pray, and wait for their accomplishment: Finally, we must not reason against any part of his will, but though his commands are never so strictly holy, we must approve of them, and beg grace to keep them.

3. In prayer, we are to watch *over our hearts*. *Keep thy heart with all diligence*, Prov. 4. 23. Heed must be taken, that there be no jarring between our wills, and the Will of God; for his Will is holy, just, and good; ours therefore should always comply with his. As the Eccho answers, and returns the Voyce, so should our wills complying, answer Gods Will commanding. This you may observe in *David*, a man after Gods own heart, *Psal. 27. 8. The Lord says, seek ye my face; Davids heart ecchoes back, Thy face, Lord will I seek*: so *Psal. 119. 4, 5. the Lord Commands to keep his pre-*

cepts



cepts diligently; *Dauids eccho is, Oh that my ways were directed, that I might keep thy Statutes !* We must see to our hearts in prayer, that they be sincere in hating what the Lord abhors, and in choosing what he offers in the Gospel, and also promises to bestow.

4. In prayer, we are to *watch over our Consciences*, that they perform their Office faithfully. Their Office is to observe and condemn every miscarriage, to urge unto a more spiritual manner of praying, and to be restless and unquiet ; if prayer be omitted upon any slight pretence, or *the Male in the Flock be not offered to the Lord, but a corrupt thing.* A tender Conscience is a blessing that can never be sufficiently valued ; this will cause the best to be given unto God ; this will not be satisfied till God approves and commends ; and what a Heaven follows upon prayer, when the Lord himself, and his Officer, Conscience, are both pleased. But if we grow unwatchful over our Consciences, and suffer them to fall asleep and become seared ; a thousand faults, in prayer, will be winkt at, nay, we shall be but little reproached for the total omission of it.

5. In prayer, we are to *watch over our affections* ; the more of affection in prayer, the more pleasing the duty will be to God, and the more pleasant to him that performs it. There is enough in the Lord, to draw forth the very strength of our affections. How great is his goodness ! how able and powerful is his Hand to save ! how unsearchable are the

riches of his grace? *Eye has not seen, ear has not heard, neither has it entered into the heart of man, what he has prepared for those that wait upon him, Isa. 64. 4.* We are inexcusable, if all this move not our affections. We should watch, and observe when our affections do but begin to incline towards former Lovers, and then compare those Lovers and the Lord together, that other things may be contemned, and our souls may even break for longer after God.

6. In prayer, we are to watch over our outward man; our tongues and senses must be looked to; our tongues must speak reverently, considering *God is in Heaven and we on Earth*, Eccles. 5. 2. and we must have warrant from Gods own word, for the words we utter before him. Our senses must be guarded, else at the ear, or eye, especially something or other may enter that may disturb prayer, and hinder it from being so fervent and effectual.

You see what we must watch over.

In the third place, I am to shew what we must watch for in prayer.

1. We must watch for *fit seasons to pray*. There are some times and seasons in which God is nearer than at others, and more ready to be found of them that seek him; this the Prophet intimates, *Esa. 55. 6. Seek thee the Lord, while he may be found; call ye upon him, while he is near.* These seasons of grace and love, are carefully to be observed, and improved to the uttermost. When the Lord

came

came so near to *Jacob*, as to suffer him to take hold of him, that was a *special season* ; and *Jacob* was sensible of it, and *wrestles long*, and with an holy vigour ; he keeps his hold, and would not let go till he had got the blessing , *Gen. 32. 29.* That also was a special opportunity, when the *Lord spoke unto Moses, face to face, as a man speaketh to his friend* *Exod. 33. 11.* *Moses* improves this, and begs for the *Lords* presence with him, and with the people of *Israel* ; and having prevailed for this, he adds further, *Lord, I beseech thee, shew me thy glory.* v. 18. Hereupon, the *Lord* made his goodness to pass before him, and proclaimed, *The Lord God, merciful and gracious, long suffering, abundant in goodness and in truth, keeping mercy for thousands, forgiving Iniquity, Transgression, and Sin.*

2. We must watch for *Admonitions from Conscience unto Prayer.* When *Conscience* says, *Thou hast not yet prayed in secret* ; now go and pour out thy heart before him that sees in secret. *Thou hast not yet pray'd in thy Family* ; Call all of thy Household together , and joyn in begging, that the *Lord* would have mercy upon all. *Conscience* is by no means to be dis-regarded, but its admonition should be taken.

The Authority which the *Lord* allows to conscience, is great, and its office is of a large extent ; *Conscience* is a *Witness*, and a *Judge* , and a *Monitour.* As a *Witness*, it takes notice of the evil which we do, of the good which we refuse to do, and likewise observes when we are careful of

our duty. As a Judge, it acquits, or condemns, according as we have been either good or faithful, or evil and sloathful Servants. As a Monitour, it tells us before hand of our duty, and as we would avoid its Accusations and Reproaches, we should not venture upon any sin which it crys out against, nor neglect prayer, or any other duty, which it charges us to perform, as we will answer it before God.

3. We must watch, for *the motions of the spirit unto prayer.* When the Holy Ghost moves to this duty, and his motions are heeded and obeyed, we are to conclude, that the same spirit which moves to prayer, will assist in prayer. 'Tis a wonderful priviledge that the Spirit is sent unto the Churches, and is speaking, and striving for their good. Every one should have an ear to hear what the spirit says, Rev. 3. ult. When the Spirit speaks concerning sin, *this is not the way*, therefore avoid it: *Oh do not this abominable thing which God hates*; we must by no means consent to evil. When the Spirit says concerning duty, *this is the way, walk in it*, Esa. 30. 31. we must by all means, yeild unto that which is good. If the Lord, by his Spirit, says, *Seek my Face*, with the greatest forwardness we should reply, *Thy Face Lord, will we seek*; and he will not then hide his Face from us, nor put his Servants away in anger.

The motions of the Spirit unto prayer, are two-fold, *Ordinary, Extraordinary.*

1. There are *more ordinary motions unto prayer.*

'Tis the minde, and will of the Spirit, that our usual times for prayer of all sorts should be observed; and though deadness, and indisposition be never so great, and our hearts draw back from the Throne of Grace, yet we must go thither. Experience teaches, that where deadness, at the beginning of prayer has seemed invincible, yet of a sudden it has been removed, and the duty has been carried on, and concluded with more than ordinary enlargements. The *Israelites* were commanded to go forward, when they came to the red Sea; they might have answered, what, would you have us march into the water and be drowned? Well, but forward they go, and the water is dried up before them, *Exod. 14.* So truly, many times, when about to pray, there is great listlessness, and many discouragements; Yet we must go forward, and engage in our duty, and the Sea is dried up before us, these discouragements are removed.

2. These are more *extraordinary motions of the Spirit unto Prayer.* Upon some remarkable Providence, either cross, or kindness; upon the hearing of some more than ordinary affecting Truths: upon some special manifestations by way of quickning and peace; the Spirit may move unto more than ordinary plying of this work of prayer. And the Iron is by all means to be struck while 'tis thus hot. An extraordinary motion of the Spirit, raised *David* out of his bed at midnight, *Psal. 119. 62.* *At midnight I will arise, to give thanks unto thee, because of the righteous judgements.* So *Act. 16. 25.*

at midnight *Paul* and *Silas* prayed, and sang praises unto God, and the prisoners heard them.

But here you must have a *caution* lest *Satan* get an *advantage*. When the Spirit of God, thus extraordinarily moves to pray, he does *sweetly* and *strongly* incline the heart to comply with his motion; there is a quickning heat goes along with his persuasions. But *Satan's* motions to pray at unwonted times, come with a *perplexing violence* and *burthensomeness* upon the spirit; but there is no disposing or enlarging of the heart unto supplication. Thus the Egyptians of old required the tale of Bricks from the children of *Israel*, but allowed not straw to make them with.

4. We must watch for *all manner of Encouragements in Prayer*: and truly the Lord is not backward to give, if we are heedful and forward to take encouragement. The Lord encourages to prayer various ways.

1. By making us sensible what a privilege access to the *Mercy seat* is, He causes us to be satisfied and delighted in his Presence; and our hearts cry out, Oh how good is it for us to be here! This is none other then the *Throne of Grace*, and this is indeed the *Gate of Heaven*. 'Tis good for me to draw nigh to God, says holy *David*, *Psal.* 73. ult.

2. The Lord encourages to Prayer, by melting of the heart for sin; he thaws the ice by the beams of his love. Sense of unkindness, and unsuitable carriage towards the Father of mercies, causes plenty of Godly Sorrow, and the heart hereby is exceedingly

exceedingly alienated from its iniquity.

3. The Lord encourages to Prayer by *enlarging the desires after himself*, making the Soul enamoured of him, and altogether unsatisfied till it tast and see his goodness.

4. By *Intimations of audience*. The Lord said unto *Daniel* at the close of his Prayer, *O man greatly beloved, Dan. 9. 23.* Christ answers the Woman of *Canaan*, *Great is thy faith, be it unto thee even as thou wilt, Mat. 15. 28.* When God, after we have been earnest for pardon, for Sanctification, for grace to honour and to please him, causes a peace and calmness in our Spirits, and we have an hint, that our petitions are according to his will, and will be granted: here is great encouragement in Prayer. Now such encouragements should be watched for, and laid hold on with the greatest thankfulness.

5. We must watch for the returns of Prayer. The Psalmist had been praying, and he resolves he would hearken what *God the Lord would speak*, that is, by way of answer, *Psal. 85. 8.* In like manner the Church, concluding that the Lord would at last hear, resolves to wait for him, *Mic. 7. 7.* *Therefore will I look unto the Lord, I will wait for the God of my Salvation, my God will hear me.* If you watch not for returns of prayer, you do not consider what you do, or with whom you have to do in Prayer: when you pray, you take the name of God into your mouths; and shall that be taken in vain? when you pray you engage in an ordinance of

of God, and shall that be used in vain? What, do ye imagine that Gods hand is shortned, or his ear heavy, and his bowels straitned? Not looking after your prayer, dishonours him more then you are aware of. *He speaks to you; and does for you in vain.* And this is the ready course to provoke him to keep silence, and to shut his hand: You are therefore with the prophet, to *stand upon your watch tower*, and to observe what God says to you, *Hab. 2. 1.*

Here one grand case of conscience is to be proposed and resolved. *How we shall know whether prayer be answered Yea, or No?* and the blessings we have begged, given as a return to our requesting for them?

I answer that Blessings are of two sorts. *Those that are peculiar to Saints, those that are common to the ungodly.*

1. There are *blessings that are peculiar to the Saints.* Such as the sense of Gods love, strength against corruption, righteousness and true holiness, peace of conscience; power to run in the ways of Gods commands, without weariness, and to walk without fainting. If *such blessings* as these are prized, and earnestly desired in prayer, and after prayer are bestowed, they may be concluded *the fruit of Supplication.* In the day when I cried *thou answeredst me*, says David, and *strengthenedst me with strength in my Soul*, Psal. 138. 3. he prayed for grace and spiritual strength, and had it, and concludes *his prayer was answered.* Only the Children



dren of God long and beg for such blessings; and if the Lords hand be open and gives the blessings beg'd, we may also conclude that his ear was open to the begging.

2. There are Blessings *that are common to the ungodly*, as health, food, raiment, relations, prosperity, removing afflictions; and mercies of the like nature. 'Tis *more difficult* to know when these are given or continued, as a return to prayer; but yet this may be known in these particulars.

1. Temporal Blessings are the fruit of prayer, *when they were begged not only of God but for God*, that they might be employed in his service and to his praise. *Joshua* begged for victory over the Cananites, but he had an eye to *Gods great name*, which he knew would be dishonoured if *Israel* were overthrown, *Josh. 7. 9.* When we desire some estate that we do good with it, and *honour the Lord with our substance*; when we desire health and strength that we may be the more useful, and serve our generation according to the will of God, and what we desired is bestowed, surely Prayer is heard.

2. Temporal blessings are the fruit of prayer *when they are begg'd with an humble and holy submission, and not asked as the principal things.* When we pray for daily Bread, and the meat that perishes, in such a measure as the Lord sees meetest to deal forth to us; but our greatest hunger and thirst is after higher things, even that meat which endures to everlasting Life; and the waters of that Fountain,

Fountain, that is always flowing, and yet ever full.

3. Temporal blessings are obtained by prayer when they prove as cords to draw the heart nearer to God, and effectually engage unto obedience; David was brought very low, the sorrows of Death passed him; he calls upon the Name of the Lord for deliverance, Psal. 116. 3, 4. well, deliverance is granted, and what effect had it? it makes him admire divine Mercy, it strengthens his Faith, it makes him cry out truly I am thy servant, and resolve to walk before God in the Land of the living. Surely this deliverance came by Prayer; and so he was persuaded, v. 1, 2. I love the Lord because he hath heard my Voice and my supplication, because he hath inclined his ear to me, therefore will I call upon him as long as I live.

I have shewed you what watch is required in prayer.

In the fourth place I am to shew what manner of watching is required.

1. Our watch must be very strict, and this strictness will be acknowledg'd reasonable, if we consider, that prayer is a business of weight; Life or Death, Blessing or Cursing, will follow according as we speed well or ill in prayer. When we come to the Throne of Grace, we entreat for no less than the forgiveness of millions of offences; the least of which if unpardon'd, is sufficient to expose us to eternal condemnation: we entreat for no less than grace and glory, we deprecate no less than the anger of the Almighty, and everlasting torments.

Surely

er full, Surely we should be watchful and full of care by prayer all means, to speed in a duty of such vast concernment.

2. Our watch, must be continued, it must be before, and in, and after Prayer, and all little enough.

1. We must watch *before* prayer, that every thing may be avoided and removed, that may hinder the heart from preparing to have to do with God; 'tis not easie to enter rightly upon this duty.

*Dimidium facti,  
qui cepit habet,  
Horat.*

2. We must watch *in* prayer. Prayer is expressed in Scripture by the Metaphor of *wrestling*. If the Wrestler watch not, he prevails not, but is easily soyld. If we are not very vigilant all the while we are praying, God, whom we wrestle with, will withdraw, and we shall miss of the blessing; and Satan that wrestles against us, will presently sling us.

3. We must watch *after* prayer. We must trace our hearts, and mark how they have behaved themselves; we must observe and bemoan our failings, and be thankful for assisting grace; we must be the same upon our Leggs that we were upon our Knees, and live according to our prayers.

In the fifth place, follow the reasons *why* watching is so necessary in prayer.

1. God watches how this duty is performed, and has denounced a Curse on those that do the work of the Lord negligently; He narrowly observes where

where the thoughts are, and how much of the heart and affection is in every prayer. Hark to the Apostle, *Heb. 4. 13. Neither is there any Creature that is not manifest in his sight, but all things (even the thoughts and intents of the heart, whereof he had spoken in the verse fore-going) are naked and open unto the eyes of him, with whom we have to do.*

2. *Satan Watches*; in a time of War there is the stricter watch: Now our life is a warfare, therefore we should be ever vigilant, *1 Pet. 5. 8. Our Adversary the Devil goes about, endeavouring to do all the mischief, and to hinder all the good he can possibly.* Satan is very busie about us in prayer, and if our unwatchfulness gives him but the least encouragement and advantage, he presently spies and takes it.

3. *Unless we watch, our hearts will deal treacherously*; they will start aside from God like deceitful Bows, and the Arrow of Prayer will be far from hitting the mark; but our Supplications will degenerate into meer formality; whereas, if we are intent and serious, and do, *hoc agere*, mind our business while we are at prayer, we shall undoubtedly make something of it. I come at last to the Application.

Use 1. *is of Reproof.* Two sorts of persons deserve, and highly need, as well as deserve a reprehension.

1. *The careless Hypocrite is to be Reproved.* The Scripture, which has this preheminance above all other

other Laws, that it binds the very Heart and Conscience, does speak very terribly against Hypocrisy, which is the hearts dissimulation, and going away from God, even when the external part of devotion is yeilded to him. The folly of the praying Hypocrite will appear in these things.

1. *His Conscience is fast asleep in prayer*, and lets him even do what he pleases; but this sleeping Lyon, will at length awake; at farthest, Hell will awaken his Conscience, and then 'twill bitterly reproach him, and never cease reproaching.

2. The Hypocrite *regards not the God he is praying to*; he is not awed by the Lords Majesty, nor affected with his Mercy; neither is he afraid of provoking him to jealousy, but presumes upon God, as if he were altogether such an one as himself, *Psalm. 50. 21, 22. These things hast thou done, and I kept silence, and thou thoughtest I was altogether such an one as thy self, but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

3. The Hypocrite *regards not the things he is praying for, not himself that is concerned in prayer*. He is not concerned for his soul, which is most truly himself; and though he prays for the favour of God, for the Kingdom of God, and deliverance from everlasting fire prepared for the Devil and his Angels; yet he is so cold and heedless, as if he were indifferent whether  
Heaven

*Animus cujusque est quisque.*

Heaven or Hell were his eternal abode.

2. The *drowsie and declining Saints* are also to be reprov'd. These having been once so thoroughly awakened, are more without Apology, if they grow again unwatchful.

1. The prayers of unwatchful Saints *have very bad mixtures*. On the forgetfulness, and fearfulness, and weariness, and mocking of the Lord, that Believers under their declinings are to be charged with! How near do they come to the borders of unregeneracy; how like are they to the unsound-hearted.

2. The prayers of unwatchful Saints *are very unprofitable*; Children they are, but alas, they improve not their Relation, nor make serious application to their Father. The Spirit is in them, but they accept not of his strength and grace. Prayer is not totally laid aside, but little comes on, because they do not vigorously engage in it.

3. The prayers of unwatchful Saints *are uncomfortable*. The Spirit is grieved by their carelessness, and how can it be expected he should be a comforter to them? Conscience is dissatisfied, and is continually grudging, because they *do not stir up themselves to lay hold on God*, when they call upon him, *Isa. 64. 7*. Much fear, much bondage, many secret gripes of spirit follow upon careless praying.

4. The prayers of unwatchful Saints *are so offensive*, that they may justly fear some stroke from God, some smarting Rod to awaken the spirit of prayer in them,

them, Hof. 5. 14. *I will be unto Ephraim as a Lyon, and as a young Lyon to the House of Judah; I, even I will tear and go away; I will take away, and none shall rescue him.* Now what was the reason of this severity? it follows, v. 15. *In their affliction they will seek me early.* He thrust the Spur into their side, and made them bleed, to make them mend their sluggish pace in duty; he chastened them, that he might hear louder crys, and have more serious prayers from them.

Use 2. shall be of Exhortation. Be perswaded to *watch in prayer.* Those that watch not at all, pray not at all in Gods account, those that watch most, make most of prayer. These Arguments I shall further use to second this Exhortation.

1. The more watchful you are in prayer, *the better you will understand the Devils Enmity;* you will perceive his envy and his hatred, and how loath he is that you should receive any distinguishing mercies, especially at the Hand of God; therefore he does so bestir himself, that he may resist you; and the better you know this Enemy, the better armed will you be.

2. The more watchful you are in prayer, *you will be more acquainted with your selves, and with your own hearts;* you will more fully understand your wants, and your spiritual plagues; and the understanding of these is one good step to the supply and cure.

3. The more watchful you are in prayer, *the more experimentally will you understand the loving kindness*

*kindness of the Lord ; you shall finde that he deals bountifully , Psal. 116. 7. Return unto thy rest O my Soul, for the Lord has dealt bountifully with thee.* God is certainly willing to give ; they that watch in prayer, take notice what they receive ; and great joy 'tis to behold the prayers, which as Messengers we dispatched to Heaven, return loaded with mercy, *Job. 16. 24. Ask, and ye shall receive, that your joy may be full.* So much for that fourth Doctrine. *In Prayer, Watching is a necessary Ingredient.*

**D. 5.** *We must persevere, if we would speed in prayer, or prayer must be with all perseverance ; the words of the Text are not without Emphasis ; not only perseverance, but all perseverance is required by the Apostle. There should not be the least fainting, but a vigorous persistence in our supplications. Hark how the Apostle speaks in other places, Col. 4. 2. Continue in prayer, and Rom. 12. 12. Rejoicing in hope, patient in Tribulation, continuing instant in prayer.*

In speaking to this Doctrine, I shall first tell you *what 'tis to persevere in prayer.* Secondly, *What kinde of perseverance is required.* Thirdly, *Give you the Reasons of this perseverance :* Lasty, *Make Application.*

In the first place, what 'tis to persevere in prayer.

1. This perseverance in prayer, implies, *Resolvedness of Spirit against all opposition, the resolution is not to be made in our own strength, but in the power of Grace, and then it will be firm, and*

hold



hold. He that perseveres in prayer, resists Satans endeavours to hinder him in this duty. Though this Lyon roar upon him, by fearfully Blasphemous thoughts, though this Adversary buffet him by confused, amazing and affrighting imaginations; yet all his skill does not beat him off from prayer; the more busie he finds Satan, the more need he perceives of calling upon God. And as the Devil cannot prevail by his more irksome temptation, so as to cause an omission of prayer, in like manner on the other side, the more pleasing temptations are withstood: When he speaks big words concerning sports and pastimes, and pleasures of sense; when he talks at an high rate of worldly advantages, that are to be pursued, that he may divert and draw away the heart from prayer; yet he that perseveres in this duty, believes this lying and deceitful spirit in nothing.

Nay, he retorts upon him, and answers, that therefore he prays that he may finde true joy, and greater sweetness in God than the Creatures can possibly yeild; that therefore he prays, because he has a minde to be rich indeed, and to have a treasure in Heaven, *where neither moth nor rust doth corrupt, and where Thieves cannot break thorow, nor steal*, Mat. 6. 20.

And as for that opposition he meets with from within, from the corruption of his heart, which is indeed the greatest; he bewails it, struggles with it, and crys out for the spirit of life to quicken and help him. He is convinced of the necessity of pray-

er, and the excellency of what is prayed for ; and opposition is but a *whet* to him, that he may stir up himself to lay hold on God.

2. This perseverance in prayer, implies, *getting through all discouragements*. The more blind *Bartimeus* was discouraged by the people, *he cried the louder, Jesus, thou Son of David, have mercy upon me*, Mar. 12. 48. and his cry was heard, according to his desire, he had his sight restored. The Woman of *Canaan*, who came to Christ, that her Daughter might be dispossessed of a Devil, met with great discouragements, but overcome them all, *Mat. 15. 21. 29*. When first she utter'd her request *Christ answered her not a word* ; this, one would have thought, might have struck her dumb, and made her conclude it vain to have spoken any more. Oh no, still *she cried after him* ; whereupon the Disciples intercede for her ; Christ answers, *he was sent to the lost Sheep of the house of Israel* : here was a second repulse, but neither did this discourage ; she comes and worships him, and says, *Lord help me !* Christ replies, *it is not meet to cast the Childrens bread unto the dogs* : This was a third repulse, and worst of all : And yet she gives not over, but pleads, that though *she were indeed no better than a dog, yet crumbs might be given her*. And now she speeds : and whatever she had a minde to, was granted.

He that perseveres in prayer, will not be discour-

Is his guilt great ? he replies, that the  
 reay will be the more magnified, if he ob-

ains a Pardon. Is he much ditterperd ? he replies ; the more will the skill of the great Phylician be shewn in healing his Spiritual plagues. s he very unworthy ? he replys that the Prodigal upon his returning found his Fathers doors, and his Fathers arms open, though he came home in raggs ; having before wasted all his substance among the harlots, and in riotous living. Though he is *wretched, and miserable, and poor, and blind, and naked* ; yet he says, *That Christ has eye-salve to make him see, gold tried in the fire to make him rich, and white raiment to cover him, Rev. 3. 17, 18.* 'Tis a *Mercy Seat*, 'tis a *Throne of geace* he goes to ; and therefore discouragements are not invincible.

3. This perseverance in prayer implies *continual importunity*. Importunity is many times troublesome to Man, but God is delighted with it. Humility indeed becomes us in our addresses to him, but yet we are allowed to be urgent, to be instant, to be pressing in these things which is according to the will of the Lord ; and he loves to see us so ; for it argues, we value highly what we begg with importunity. The unjust judge was prevailed with, by the *widdows importunity*. And will the Lord neglect importunate Prayer, that has commanded, and encouraged importunity ? and that is so righteous and so gracious ? He that perseveres in prayer follows the Lord with his request ; he will not let him alone, till he has a pardon, and that pardon Sealed : He will not let him alone till his lust, which are the worst of Spiritual enemies, are kill'd ; till

more grace is granted, of which he cannot have too great a measure. Take notice of *Dauids* importunity, *Psal.* 119. 145, 146, 147. *I cried with my whole heart, hear me O Lord, I will keep thy statutes, I cried unto thee, save me, and I shall keep thy testimonies; I prevented the dawning of the morning, and cried, I hoped in thy word; my eyes prevent the night-watches, &c. He cried, and cried, and cried again, before the dawning of the morning, and in the night watches. Behold how urgent he was in prayer.*

4. This perseverance in Prayer, implies *an holy insatiableness after God*; and desiring still more, though never so much be obtained. Indeed there is a great obligation upon us to be thankful for the least measures of grace; but we are not to be contented with the greatest, but still longing for more. Though *David* enjoyed so much of God, and had such a sense of his loving kindness which was better then life, and experienced that communion with the Lord, which was more satisfying then marrow and fatness: Yet we finde him *still following hard after God, Psal.* 63. 8. *My Soul followeth hard after thee, thy right hand upholdeth me.* And indeed the more we taste and see how gracious the Lord is, it cannot but increase our longing; and raise our thirst to a greater vehemency. The Apostle *Paul* though he had attained to so much, Yet he says, *I forgot those things that are behind; and reach forth unto those things that are before, and presse towards the mark, for the prize of the high calling of God, Phil.* 3. 13, 14.

5. This perseverance in Prayer, implies, *a continuing to engage in all the kinds of Prayer*. There should be a constant and daily course of Prayer even unto the end of life; and if at any time by weakness or otherwise, the course be necessarily interrupted; Our hearts at least then should be working towards God; as then being sensible that *He is our all*, all our hope is in him, and all our help is from him. 'Tis an happy thing, so to habituate, and custom our selves to prayer, as to make it become natural to us, and to esteem it as necessary as our very breath.

In the Second place, I am to tell you, what kind of perseverance, is required.

1. In this perseverance, *there should be no interruptions*. *Daniel*, rather than his course of praying before his God and giving thanks, should be interrupted, chose to adventure the losse of dignity, his Princes favour, and his own life besides. And *that God whom he served continually did deliver him*, Dan. 6. *Daniel* resolves to open his mouth in Prayer, God sends his Angel, and stops the mouths of the Lyons, that they did not hurt him. And as carnal fear should not cause the omission of prayer, so neither any prevailing corruption, and deadness: Still the Lord is to be sought unto, and served.

2. In this perseverance there should be *a continual endeavour to excel, and do better*; to pray with more and more Spirituality and liveliness. 'Tis a sad sight to see children as weak now, as

they were several years ago : We conclude there is some bad humour that oppresses nature, and causes that Weakness, and is an impediment to their growth. 'Tis thus, and more Sad, to see Christians stand at a stay, and perform duties no better now, then *some years ago* they used to perform them. If there is still the same deadness, the same unbelief, the same worldly-mindedness, and distractions, which were wont to be, it argues, the Spirit is kept under by the flesh and its prevalency. We are not only to do *more then others*, but to do *more then our selves*. The Lord requires us, and truly gives ample encouragement to be not only steadfast, and unmoveable, but also to *abound in the work of the Lord*, 1 Cor. 15. 58. *The path of the just should be like the shining light, that shineth more and more unto the perfect day*, Prov. 4. 18. All our duties are motions homeward, and Heaven is our home : And the nearer home, the swifter should our Spiritual motions be.

In the Third place follow the Reasons why prayer should be with perseverance.

1. *Divine commands are very expresse, not only to perform the duty, but to continue in the duty.* In the text, not only praying is enjoined, but praying always, and with all perseverance : and 1 Thes. 5. 17. *Pray without ceasing* : Gods word of command should cause us perpetually to stand in awe : we must not dare to cease doing that, which he would have us without ceasing employed in.

2. *The*

2. *The Lord perseveres in attending and encouraging, therefore we should persevere in praying.* His eye is continually upon his people ; eye, and ear, and heart, and hand are all open, and if we open our mouths wide we shall be filled , *Psal. 81. 10.*

3. *The Lord is as worthy to be sought unto still, as sought to at all ; therefore we should continue in seeking him.* Though our expectation from other things be never so high, yet upon trial we shall discover their emptiness and vanity ; but the more we know God, and the greater experience we have of him, the more we shall behold his fulness, and how good 'tis to draw near to him. *Israel went a Whoring after other lovers ; but found her mistake, and resolves to return to her first husband, for then 'twas best with her, Hos. 2. 7.* Gods service is such as no fault at all is really to be found therein ; and therefore to leave that Service is very unreasonable.

4. *We are far from attaining all that is attainable by prayer :* Clearer discoveries there may be of God ; there may be much larger communications of Grace ; there may be more of peace and joy ; therefore it concerns us to wait on the Lord still, and not to grow weary of our attending.

5. *This present world is full of enemies and snares :* Therefore we should continually have recourse to the God of all Grace ; that grace may be proportioned to our work and to our danger. The world is evil ; and the evil one is very active to draw us  
to

to evil; and he has a strong and numerous party within our own Souls, even all the remainders of corruption; surely unlesse we persevere in prayer, and thereby engage him for us *who is able to keep us from falling, and to present us faultlesse before the presence of his glory with exceeding joy, Jud. 24.* we shall not persevere to the end, and be saved. The Application follows.

Use 1 of reproof, which belongs,

1. To them that pray in a time of distresse and affliction; but after that *is removed, and their slavish fear allayed, they quickly give over.* Thus the children of Israel when God slew them then they sought him; they returned and enquired early after God, they remembered that God was their Rock and the high God their Redeemer: but as soon as the Lord ceased smiting, they ceased crying; they flattered with their Tongues and were unstedfast in his Covenant, Psal. 78. 34, 37. This is the way to have affliction quickly return again; and that with more of Gall and Wormwood, or to have spiritual Judgments, which are a great deal worse, succeed temporal.

2. Reproof belongs to *them that pray for a little while, while the Conviction is fresh and strong*; and the exhortation to this duty is still sounding in their ears; but by degrees the Conviction wears off, and the Exhortation is forgotten: and then oh how do their hearts depart from God, and what a task, and tedious thing is Prayer to them? But those foregoing convictions will very much aggravate their after omissions; these omissions being

give



given way to, especially at first, with such violence offer'd to their own consciences ; and refusing of the Holy Ghost, who strives to make them persevere in Supplication.

3. *Reproof belongs to Apostates, that somewhat made a great profession, none more forward to pray than they ; but now they have thrown off this, and other Ordinances of Christ, being carried away either by a prophane, or by an erroneous spirit.*

1. *Many are carried away by a prophane spirit : and having restrained prayer, even restraining Grace is taken from them ; they run out to all excess of Riot ; they are abominably vitious, intemperate, unclean, unrighteous ; they declare to all, that seven unclean spirits are entered into them ; and that their last end is likely to prove worse than their beginning.* They once indeed did know the Holy Commandment, but are now turned from it, and 'tis happen'd to them according to the Proverb, *The Dog is turned to his own Vomit again, and the Sow that was washed, to her wallowing in the Mire,* 2 Pet. 2. 21, 22.

2. *Many are carried away from Prayer by an Erroneous spirit ; These not only break the Lords Commands, but perswade themselves they do well in it, and endeavour to draw others to the like Transgression : and hereby their guilt and danger is the greater.* Every one that speaks against Prayer, or any other Ordinance of Christ ; as he strikes at Christs Authority, who is King of the Church ; so he is deceived, and made use of by the Devil to  
injure

injure Souls, by drawing them away from God and their Duty. But it may be Objected, that the Apostle himself says, Col. 2. 20. *Why are ye subject to Ordinances?* I answer, the 21. ver. following shews what Ordinances the Apostle speaks of, namely, the Ceremonial Ordinances; *Touch not, Taste not, Handle not*; he is not to be interpreted concerning the Ordinances of Christs Institution; for in this very Epistle he does command, that the *Word of Christ should dwell richly in them*, Col. 3. 16. and that they should *Sing Psalms with Grace in their Hearts to the Lord*; and that they should *continue in Prayer*, Col. 4. 2.

4. Reproof belongs to them that limit God, and conclude if *they are not heard presently that they shall never be answered*; and so in effect say why should we seek the Lord any longer? Vile and sinful creatures should not be so quick with God: What if we tarry some time before we have the grace and comfort we beg; If it comes at last, is not the Lord gracious to a wonder? Besides, the Lord knows when 'tis fittest to answer prayer; therefore it becomes us patiently to wait; for his rightly timing of his benefits, is not the smallest part of them.

Use 2. of Direction, how you may persevere in Prayer.

1. Be *exceeding jealous and afraid when-ever you finde deadness and formality seizing upon you*: You know not whether it may grow; The prognostick signs of an approaching duteemper easily perswade

you

and the sub-  
ow-  
of,  
u-  
eted  
On;  
the  
6.  
best  
e is

you to take preventing Physick ; Oh when you  
made your hearts out of order ; fear, and go to  
your Physician to heal your hearts, and reduce  
them to the right praying frame.

2. *Take heed of quenching the Spirit :* let your  
Ears be open to hear what he says to the Churches  
*Rev. 2. ult.* Deliver up your selves wholly unto  
the Spirits conduct and guidance ; be lead by him,  
from what ways, and in what ways he pleases, else  
he will be grieved and withdraw : and if he does  
so, alas your helper will be gon, and your infirmi-  
ties will hinder your perseverance in prayer.

3. *Be sensible that all your prayers will be lost, if  
now you should totally and finally give over,* that righ-  
teousness will be reckoned as none at all ; that is,  
but like the morning Cloud, and as the early dew va-  
nishes away ; pray on therefore, that all may not  
be in vain.

4. *Labour to be acquainted with the sweetness of  
prayer,* that you may have experience of those  
quickenings, those enlargements, those supports,  
those ravishing delights, that the Saints have found  
sometimes in prayer : and then you will like the  
duty so well, that you will not easily be drawn off  
from it.

5. *Depend upon Him that gives power to the faint,  
and increases strength in them that have no might,*  
*Isa. 40. 29.* He faints not, neither is he weary,  
and he alone can keep you from being weary in  
wel-doing. As he only can help you when you  
cry, so he alone can help you to hold on in crying.

9. Cheer

6. Cheer up your selves with this consideration, that if you persevere in prayer but a little while longer, in Heaven all your prayers will be fully answered. Remember, that if prayer lasts as long as time lasts, time will quickly be succeeded by Eternity, and prayer will end in everlasting praises. So much for the fifth Doctrine, *That prayer must be with all perseverance.*

D. 6. The sixth and last Doctrine is this. *Our spirits must be so publick as to supplicate for all Saints, as well as for our selves*; therefore the Apostle adds in the Text, and *supplication for all Saints.*

Here I shall first shew *what Saints* the Apostle speaks of; and secondly, *why we should pray for them all*, and then give you *the Uses*.

First, *What Saints* the Apostle speaks of. The Saints are of two sorts, *Triumphant* in Heaven, *Militant* on Earth.

1. *Triumphant in Heaven*, and these do not need our prayers. We need not pray that they may be eased of their loads, for their burthens are removed, and they are entred into perfect rest; we need not pray that God would manifest himself to them, for they see him as he is, and not as here in a glass darkly; nor that they may be freed from sorrow, and defended from Enemies, for their joy is full, all tears are wiped away, and they are past all danger: *They are made Pillars in the Heavenly Temple, and they shall go no more out*, Rev. 3. 12. In all the Bible, we finde not *one Petition for departed Saints*. They are with the Lamb, Crowned above,

above, and are above our supplications.

2. *Militant Saints on Earth*, and of these the Text speaks, and to these the words are to be confined; and truly all of them claim a share in our supplications.

1. We are to pray for *Saints of all Nations*: Prayer may teach them, though never so far, and the God we pray to, is acquainted with every Saint in particular, throughout the Universe, knows what they all want, and how to supply all their needs.

2. We are to pray for *Saints of all Perswasions*, as long as they *hold the bead*, and are dear to Christ, notwithstanding their difference from us in opinion: Surely, notwithstanding this difference, they should be upon our hearts to desire their good. Oh that there were less quarrelling and disputation, and more praying and supplication one for another! and this would be a great means to unite, and to heal breaches.

3. We are to pray for *Saints of all Conditions*, high and low, rich and poor, bond and free, Male and Female. Every Saint is a Jewel, and a Jewel is not to be contemned, though it lye upon a Dung-hill. The meanest Saints are precious in the Lords eyes, and we should have regard to them.

4. We are to pray for *Saints that are to be, as well as those that are already*. The Jewish Church prayed for that of the Gentiles, before it was gathered, *for their little Sister that had no Breasts*, Cant. 8. 8.  
The

The reason why our supplications should be for all Saints, are these.

1. *Because of their relation to God.* They are all his Children, and he has the love of a Father to them; nay, he is a thousand times more full of affection, than earthly Parents can be. If God love them, we should, and shew our love by our wishing their good, especially considering how much the honour of God is concerned in them, and how much his Name is glorified in their preservation.

2. *Because of their Relation to our Lord Jesus.* Should not we pray for them, since Christ died for them? He bought them *with the price of his own blood*, Act. 20. 28. 1 Cor. 6. ult. and they are all *Espos'd to him*, nay, they are his *Members*; those for whom he ever lives to make intercession, surely then we also should intercede in their behalf.

3. We should pray for all Saints, *because of our Relation one to another*: We are all begotten by the same seed, we are all Members one of another, Rom. 12. 5. *So we, being many, are one Body in Christ, and every one, Members one of another.* We are all animated by the same Spirit, one of whose principal fruits, is Love; and Love should be expressed in prayer; finally, we are all Heirs to the same Inheritance. Oh how importunate should we be, that we may come all safely thither.

4. We should pray for all Saints, *because all are engaged in the same War*, and are wrestling with the same Enemies: We should beg therefore that

all may be kept from the evil of the world, that Satan may be trod under the feet of all ; that sin may be subdued in all ; and that all may at last be made more than Conquerours.

5. All Saints are *carrying on the same design* ; the glory of God, and the advancement of the Kingdom and Interest of Christ ; we should help one another by prayer, that this great end may be attained.

Use 1. Of Consolation. *Saints have more prayers going for them than they are aware of.* Those that you never saw, nor shall see in this world, are concerned for you, and are desiring that you may have that grace and strength which you need, considering the difficulty of your work, and your many Adversaries. *As every one should pray for all, so all are praying for every one :* and this is matter of great encouragement.

Use 2. of Reproof to those that *are of a private spirit*, who are all for themselves, but *Zion* they look not after. These have neither love to Christ, nor to their own Souls upon a right score. If they loved the Head, they would be solicitous for the welfare of the Body ; and if they truly desired the good of their own Souls, they would have pitty to other Souls that are of equal value.

Use 3. Of Exhortation. *Be more frequent and fervent in praying for all the Saints.* This will be a great Argument that you are indeed Members of the body of Christ, when all your fellow-members are loved, when you feel their sorrows, and are  
I concerned

concerned for their wel-fare.

1. Pray for the Saints *Unity*, that they may be *knit together in love*; their *Beauty* lies much in their Agreement, and their *strength* in their being United. But if a *House, or Kingdom be divided, Division has a tendency to Destruction*. Christ prayed that his Disciples *might be One*, as that which would serve very much to convince the world that God had sent him, Joh. 17. 23. for the divisions of Saints is not the least cause of prevailing Infidelity, and of mens questioning the very truth of Christianity.

2. Pray for the Saints *purity*, that the Church may be more and more cleansed, and conformed to the holy Doctrin of the Gospel, and like her holy Head the Lord Jesus.

3. Pray for the Saints *prosperity*, especially for those glorious and peaceable times, after Antichrists ruine, the calling home of the Jews, when the Kingdoms of the world shall become the Kingdoms of the Lord, and of his Christ.

4. Pray for the Saints *increase*, and in thus doing, you are *kind unto the world*. Beg that the Prince of darkness may lose, and that Christ may gain more and more Subjects every day, and that out of the quarry of man-kind more may be taken to be made lively Stones in the Lords Temple.

5. Pray for the Saints *support under all Oppressions*, for their *perseverance to the end*; and that the Lord Jesus would hasten his second appearing, when all his Church shall be Triumphant, when Devils and the Reprobate world shall be confined to Hell.



and all the EleCt shall joyn together in shouting forth Hallelujahs unto him that sits upon the Throne, and to the Lamb for ever.

Thus have I finished this Argument of Prayer. What are now your resolutions? Shall there be prayerless Families still? and any Strangers unto secret duty, notwithstanding all that has been spoken? May Pardon, and Grace, and Life, and Salvation be all obtained for asking; and will you not do thus much? will you neither be earnest for others, nor your own selves? Shall none of the directions that have been given, be followed? Shall all the Arguments that have been used, be unsuccessful?

*O thou that commandest and hearest prayer! O thou that helpest thy people to pray, pour out the spirit of Grace and Supplication! That thy Throne of Grace may be surrounded with Suppliants, that there may be a great flocking to the Mercy-seat, and grace may be imparted abundantly to thy own glory, through Jesus Christ the great High-Priest, that is passed into the Heavens, and is at thy right hand for ever. Amen, and Amen.*

## Prayer.

**O**F what an easie quick access,  
*My blessed Lord, art thou! how suddenly*  
*May our requests thine ear invade!*  
*To shew that state dislikes not easiness.*  
*If I but lift mine eyes, my suit is made:*  
*Thou canst no more not hear, then thou canst die.*

*Of what supreme Almighty power*  
*Is thy great arm, which spans the east and west,*  
*And tacks the centre to the sphere!*  
*By it do all things live their measur'd hour:*  
*We cannot ask the thing which is not there,*  
*Blaming the shallowness of our request.*

*Of what unmeasurable love*  
*Art thou possesst, who, when thou couldst not die,*  
*Wert faine to take our flesh and curse,*  
*And for our sakes in person sin reprove;*  
*That by destroying that which ty'd thy purse,*  
*Thou mightst make way for liberalitie!*

*Since then, these three wait on thy Throne,*  
*Ease, Power, and Love; I value prayer so,*  
*That were I to leave all but one,*  
*Wealth, Fame, Endowments, Vertues, all should goe:*  
*I and dear Prayer would together dwell,*  
*And quickly gain for each Inch lost, an Ell.*

Herb. pag. 95

Dr

*Directions how to attain unto the gift of prayer,  
and readiness of expression in that duty.*

**A**lthough spiritual Gifts are granted unto Hypocrites and unsound Professors, as well as to sincere Believers, yet according to the Apostle, *we are earnestly to covet them*, 1 Cor. 12. ult. Even these more commune gifts are imparted by the Holy Ghost himself, and may be very profitable both to our selves and others. Neither should it be the endeavour of Ministers only to excel in gifts, but private Christians are also to labour after them, and in a more private way to use them. The gift of prayer I am now to speak of, and this no Christian should be without. Prayer is the Saints daily exercise, therefore they should all be well skilled in the performance of this duty, not only as to the internal, but also external part of it.

As length of prayer is not to be affected ( for God has a regard not to the length, but the life of it ); so neither are we to affect a constant variety of expression. If we use always the same form, we are in danger of formality; and if we always endeavour after new words, which we never before used, as 'tis a thousand to one whether we shall speak so properly; so 'tis to be feared that our prayers will be only the fruit of our phancy and invention, and no more. 'Tis good to be in the mid-

die, between both extreams.

Many have excelled in this gift of prayer in these latter days, and I know that many are troubled through the want of it. Secret prayer upon this score, partly, is much discouraged, and prayer in the Family, hindred; wherefore, having discoursed at large concerning the duty of prayer, I thought it a piece of service unto Souls, to direct them how this gift might be attained.

1. *Be well Catechized and instructed in the principles of the Christian Faith.* You must know the only true God, and understand his Greatness, and Holiness, and Power, and Mercy, and Grace, and Truth, with his other Attributes and Perfections which are discovered in his word. You must not be Strangers to *your selves*, but be acquainted with the fall of Man into sin and misery, and how you, as well as others, are by Nature the Children of wrath, and in danger of being lost and undone forever, except you Repent and Believe the Gospel.

You must know the *Lord Jesus Christ, whom God has sent*, and understand the Mystery of Redemption and Salvation by him, and it should be your endeavour still to know more and more of the Lord, and of his will; and the more understanding you are, the more agreeable will your supplications be unto the word of God, and you will be the better furnished with matter for your prayers.

2. *Take pains that your affections may be excited;* the more warm your hearts are, your tongues will be the more like unto the Pen of a ready Writer. Let

your

your affections be stirred by the necessity and value of the things you ask, and the infiniteness of those evils which you pray against. Besides, the God whom you direct your prayers to, is nigh, is ready to be found. Nothing is too hard for him, such is the Almightiness of his power; his tender mercies are a vast multitude; he stands related and engaged to his people by a sure and everlasting Covenant.

3. *Pray for the gift of utterance*, for this very ability is from the Father of lights; but after 'tis obtained, you must beware.

1. *Of Pride.* Herod, after an elegant Oration, giving not glory to God, was struck dead by an Angel, and eaten up of Worms; and if you are puffed up after enlargedness of expression of prayer, you know not what way the displeasure of God may break forth against you.

2. *Despise not those that want this utterance*; your tongues possibly may be better hung, but their hearts may be in a far better frame than yours.

3. *Envy not them that excel you in the gift of Prayer.* Envy will grieve the spirit, and dead your own hearts, and be a torment to you. If one member in the natural body do something that is excellent, and be honoured, all the members, says the Apostle, rejoyce with it, 1 Cor. 12. 26. And as it is in the Natural body, so it should be in the Mystical body of Christ. Since we are members of the same body, we should rejoyce when any of our fellow-members do worthily; and count ourselves honoured in their honour, and especially be

glad to see Christ lifted up, though upon others shoulders.

4. *Let not any carnal design be carried on.* If you aim at your own ends in your most enlarged prayers, and are secretly covetous and selfish, and impure; as this shews you are abominably Hypocritical, so 'tis the way to have either your gifts blasted, or to have a curse upon them, so that you shall only disturb the Church of Christ, and do harm, not good by them.

4. *Frequency in prayer, will bring you to a readiness therein.* As by writing, you learn to write; so by praying, you will learn to pray. Gifts are increased and augmented by the exercise of them, as grace it self also, by being acted, grows more strong.

5. *Be well acquainted with Scripture expressions;* that language is best to be used in Gods ears, which is the language of his own Spirit.

6. *Let there be an order and method in prayer;* for confusedness, as it will be irksome to others, with whom you joyn, so 'twil have a great tendency to dead and discourage your own hearts.

Here I shall speak to all the parts of prayer, and furnish you with expressions in reference to every one of them. Seven parts I have mentioned.

Compellation of God.

Acknowledgment of Sin.

Deprecation of punishment.

Petition for Grace and Mercy.

Intercession for others.

Imprecation

Imprecation against others.

Thanksgiving and Praise.

1. Begin prayer with *Compellations*, or *naming* of God; let his *Attributes* also be mentioned.

O Lord, thou art God alone, and there is none besides Thee.

The God of the spirits of all flesh, there is nothing too hard for thee.

The living God, the everlasting King, who dost what thou wilt in Heaven above, and in the Earth beneath.

The high and lofty one inhabiteth Eternity, whose name is Holy, who dwellest in the high and holy Place; and yet with him also that is of an humble Spirit, to revive the Spirit of the humble, and to revive the heart of the Contrite ones.

The God in whose hand our Breath is, and whose are all our Ways.

Thou madest the Earth by thy Power, and hast established the World by thy Wisdom, and stretched out the Heavens by thy Discretion.

Thou art very great, thou art cloathed with honour and Majesty, and coverest thy self with light as with a Garment: Thou only hast immortality, and dwellest in the light, that no man can approach unto.

To thee belongeth Power, and Glory, and Majesty; for all that is in the Heaven and in the Earth, is Thine; thine is the Kingdom O Lord, and thou art exalted as Head above all.

Thou madest the Heavens and all their Hosts, the Earth and all the things that are therein, the Seas and  
all

all that therein is, and thou preservest them all, and the host of Heaven Worshippeeth thee.

Thou art wise in Heart, and Mighty in Strength, who ever hardned himself against thee, and prospered.

A God glorious in holiness, of purer eyes then to behold evil with delight, and canst not look upon iniquity with any approbation.

The Devils tremble before thee, and the Angels cover their Faces, and cry out, Holy, holy, holy, the Lord of hosts, Heaven and Earth are full of the majesty of thy Glory.

Thou art the Lord God merciful and gracious, long suffering, abundant in loving kindness, goodness, and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.

Thou delightest not in the death of sinners, but hadst rather they should turn from their evil ways and live.

The God and Father of Jesus Christ, and in him the Father of Mercys, the God of all Grace and Comfort.

A God ready to forgive, and plenteous in Mercy, unto all that call upon thee; thou hearest Prayers, unto thee shall all flesh come.

Thy eye is upon them that fear thee, and upon such as hope in thy Mercy; a very present help in time of trouble.

Thy Mercy is in the Heavens, and thy Faithfulness reacheth unto the clouds.

As a Father pittyeeth his Children, so thou pittyeest them that fear thee.

Thou wilt not always chide, neither wilt thou keep thine anger for ever.



Thy mercy is from everlasting to everlasting, upon them that fear thee, and thy righteousness unto childrens children.

Thou art the hope of Israel, and the Saviour of them in the time of trouble, thou keepst truth for ever.

The heavens shall vanish away like Smoak, and Earth shall wax old like a Garment, but thy Salvation shall be for ever, and thy righteousness shall not be abolished.

Who is a God like unto thee that Pardonest Iniquity, and passest by the Transgression of the remnant of thine heritage, thou wilt not always chide, neither wilt thou keep thine anger for ever, because thou delightest in mercy: Thou wilt turn again, thou wilt have compassion upon us, thou wilt subdue our Iniquities, thou wilt cast all our Sins into the depth of the Sea.

A God to whom vengeancee belongs, who wilt reward them that hate thee, whose power, and whose wrath is against all that forsake thee.

A jealous God, who canst not be deceived, who wilt not be mocked.

Thou wilt ease thee of thine adversaries, and avenge thee on thy enemies.

Who can stand before thine indignation, who can abide in thy sight when once thou art angry?

Can our hearts endure, or can our hands be strong when thou shalt deal with us? let the potsherd strive with the potsherd of the Earth; wo be to him that contendeth with his Maker.

Thou searchest the heart, and triest the reins, and hast pleasure in uprightness.

Ther

There is not any creature that is not manifest in thy sight, but all things are open and naked unto the eyes of that God with whom we have to do.

Oh that thou wouldst bow the heavens and come down, draw nigh to us while we draw nigh to thee.

Thou humblest thy self to behold things done in Heaven, the heaven of heavens is not able to contain thee, and yet thou wilt dwell with Men.

Thou art nigh unto us in all that we call upon thee for. Let us finde favour in thine eyes, suffer us not to seek thy face in vain.

Lord bear my voice, and let thine ear be attentive unto the voice of my Supplication.

I have taken upon me, to speak unto the Lord Jehovah, who am but dust and ashes: what is man that thou art mindful of him! whose days are as a shadow, whose breath is in his nostrils, and wherein is he to be accounted of?

Oh quicken us that we may call upon thy name, and have a gracious regard unto us, though we are prodigal children, unprofitable Servants, of polluted lips and hearts uncircumcised.

2. Confession of Sin is to follow, by which God is honoured, our selves humbled and abased. Original corruption is thus to be acknowledged.

What is man that he should be clean, or he that is born of a woman that he should be righteous: thou mightest abhor the sight of us, and we have infinite reason to loath and abhor our selves.

Thou madest man upright, but he hath sought out many inventions.

We were at first planted a noble Vine, a right seed; but now our fruit is evil, the root bitter, our grapes are grapes of Sodom, and clusters of Gomorrah.

Our first Parents were created in thine Image, which does consist in Righteousness, and true Holiness, but they were beguiled by the Serpent, and forsook the Lord, and we being in their Loyns, sinned in them, and fell with them in their first transgression.

Behold I am shapen in iniquity, and in sin did my mother conceive me. We are born the children of Wrath, the sons of Death, the heirs of Hell; and are dead in trespasses and sins.

There is a Law in our Members that wars against the Law in our mindes, and is quite contrary unto the Law of God. And whensoever we would or should do good, evil is present with us.

Our carnal mindes are enmity against God, they are not subject to the Law of God, neither indeed can they be.

We are wise to do evil, but to do good we have no knowledge; the blindness that is in our minds does alienate us from the Life of God.

Our Consciences are sleepy and unfaithful: where is their tenderness and Authority? they seldom check us; and if they do, such is our eagerness to sin, we do not minde, but disobey them.

Our hearts are the worst part in us, they are deceitful above all things, and desperately wicked, who can know them?

As a Fountain sendeth forth water, so our heart without intermission are casting forth their wickedness;

ness; from hence proceed those evils that defile the man.

Our hearts are disobedient, and unto every good work Reprobate; Mercies do not melt them, judgments do not break them; and Oh how little have all the means of Grace mended them?

There is so much of pride, of atheism, infidelity, impurity, earthyness, hatred of the Lord and Holiness, stubbornness, obstinacy by nature in our hearts; that we are not able to mention, or conceive the thousandth part of it.

Oh what cause have we to be earnest for that new heart, and that new spirit, which is promised in thy new, new Covenant!

We are all as an unclean thing, and all our Righteousness are but filthy Raggs; the corruption of our natures defiles our very best Duties: Satan is not to be blamed so much for tempting, as our hearts for yielding unto his Temptation.

The best of us, have as sinful natures as the worst of men.

Actual sin is to be confessed after this manner.

Who can tell how oft he has offended? who can understand his errors? O Lord I am ashamed, and blush to lift up my face unto thee, for my iniquities are increased over my head, and my trespass is grown up unto the Heavens.

Who can number the Stars of the Sky, the sands of the Sea, or the days of Eternity, or reckon up his sins in order before thee.

I was an early sinner, a transgressor from the womb.

Womb, and have not left off sinning to this very day.

I have broken thy Laws, though they are so holy, just, and good.

I have counted the yoke heavy, though thy Commandments are so far from being grievous, that they are more to be desired than the finest Gold, and sweeter than the Honey and the hony-comb.

How far have I been from loving the Lord with all my heart, with all my soul, with all my minde, with all my strength? Nay, instead of this, I have been an hater of God; and secretly wished there were no God to punish sin, that I might have sinned with greater freedom; I have been a lover of pleasure more than a lover of God.

Be astonished O ye Heavens at this, for I have committed two great evils; I have forsaken the Fountain of living waters, and have hewn out unto my self Cisterns, broken Cisterns that can hold no water.

I have not worshipped thee in Spirit and in Truth; without fear of thy jealousy, I have mocked thee to thy Face.

I have been a meer Idolater, for I have idolized the world, and the things of the world, which are vanity, and have forgotten the al sufficient God, days without number.

I have taken thy Name in vain, and prophaned thy Sabbaths which thou hast so strictly commanded I should remember to keep holy.

I have wofully failed in my Duty to my Neighbour, though I ought and was bound to love him as myself.

I have sinned against the Gospel it self, though it contain

contain the best tidings that ever were brought unto the sons of men.

How shall I escape, who have neglected so great Salvation?

I have out-done the very Devils themselves, they never rejected mercy, for 'twas never offered to them; they never refused a Saviour, for no Saviour was ever sent to visit and recover them.

Lord I have not believed as I ought the report of the Gospel, though it be so faithful, and worthy of all acceptance.

How long have I lived without Christ, without Hope, and without God in the world.

Thou hast out-bid all others, and hast offered infinitely better things than the world can; thou hast offered pardon, grace, nay glory, honour, and Immortality, and yet the offer has been despised.

I have been apt to count the Gospel foolishness, though it be the wisdom of God, and a Mystery which the Angels admire and desire to look into.

I have not hearkned to the Voice of the great Prophet, I have not revered thy Son who has spoken to me; and therefore deserve to be cut off from among the people.

Thy Son, is a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people; He has called upon me to come to him for rest; but I would not come that I might have life.

His Righteousness is a perfect and everlasting Righteousness, yet I have gone about to establish my

own righteousness, and have not submitted my self to the righteousness of God.

I have placed a carnal confidence in my own strength, though it be but meer weakness; and relied upon my duties, though God might damn me for the best of them, if he should be extreame to mark what is amiss in them.

The Lord Jesus is incomparably the best Master, but I have refused to obey; I have called him Lord, Lord, but have not done the things that he says.

I have refused to take his Yoke upon me, though his yoke be an easie yoke, and his burthen so light a burthen; his service I have not liked, though 'tis perfect freedom. I have broke his bands asunder, and cast away his cords from me.

I deserve to be dash'd in peices by his iron Rod, who refused to submit unto the scepter of his word.

I have been called to repent, and encouraged thereunto, but have remained impenitent; I have made my heart like an adamant stone, and refused to be ashamed.

Sin was the cause of Christs sufferings, it makes the whole creation groan; 'tis that which has murdered millions of Souls: 'tis the cause of all the borrow and despair, and sorrows, and torment, which the damned undergo, and yet how light a matter have I esteemed it? Ah! fool that I have been to make a mock of sin, and count it a pastime to do wickedly.

My sins O Lord are highly aggravated.

Light is come into the world, but I have loved darkness more then light, because my deeds are evil.

K

Thy

Thy will has been plainly told me, and I have known my duty, and yet have done the contrary, and deserve to be beaten with many stripes.

I have had experience of the riches of thy goodness and forbearance, and long suffering, and yet all has not led me to repentance.

When fair means prevailed not, thou hast tried foul. But though thou hast smitten me, I have not grieved; thou hast even consumed me, but I have refused to receive correction: I have made my Face harder then a Rock, and have refused to return.

The Spirit has striven with me, but like a stiffnecked wretch I have resisted the holy Ghost, and thou mightest justly resolve he should strive no more with me.

We judge O Lord, and condemn our selves in thy presence.

Thou really and truly hatest sin in us as well as others; Thou sparedst not the Angels that sinned against thee. Thou sparedst not the Old World, but didst bring the Flood upon them. Thou didst turn the Cities of Sodom and Gomorrah to ashes. Nay, thy Son himself was not spared, when sin was laid on his charge, Oh what a wonder of mercy is it, that we are spared to this day.

We deserve the forest of temporal judgments.

Thou mightest appoint over us Terror, Consumption, and the burning Ague; we have deserved sore sicknesses, and of long continuance, and to fall by the Arrow of the deadly Pestilence.

Thou mightest make the Heaven as Iron, and the Earth as brass, and curse the Land, that it shall not yield



yield her increase, and break the staff of bread, whereby our lives are sustained.

Thou mightest bring the Sword that should avenge the quarrel of thy broken Covenant, and cause them that hate us, to rule over us.

We have deserved spiritual Judgments, that the golden Candlestick should be removed out of its place, that the light of the Gospel should be put out in obscurity, and that the Son of Righteousness should go down at Noon-day.

Thou mightest curse such barren Trees as we have been, and say, Never fruit grow on you more.

Thou mightest give us up to our own hearts lusts, and say, because I would have purged thee, and thou wast not purged, therefore thou shalt not be purged any more, until I cause my fury to rest upon thee.

The very Vengeance of eternal fire is no more than our due. We have deserved Hell, and one of the hottest places there. For Tyre and Sidon, Sodom, and Gomorrah, had they heard what we have heard; had they enjoyed what we have enjoyed, would have repented long ago in sackcloth and ashes.

3. A third part of prayer is Deprecation of punishment. It highly concerns us to pray against the evils that we fear, and have merited by our sins.

Lord enter not into Judgment with thy Servant, for in thy sight shall no man living be justified.

If thou Lord shouldst mark Iniquity, O Lord, who should stand? but there is forgiveness with thee, and plenteous redemption that thou mayst be feared.

Let not thy anger wax hot, let not thy jealousy smoke against us.

*W*e lye at thy foot, and lay down our weapons, and cry out for mercy.

The returning Prodigal was embraced by his Father; he rejoyced, saying, This my Son was dead, and is alive again; he was lost, and is found. O let the arms of thy Love, O Lord, be open to embrace us, though we are not worthy to be called thy Children.

*W*e pray against outward Calamities; and if these are brought upon us, let them be sanctified, and then they may be reckoned among our choicest mercies.

But especially we deprecate spiritual judgments, Do not punish sin with sin; do not say, let him that is filthy be filthy still; let him that is unjust, be unjust still; Ephraim is joyned to Idols, let him alone.

Do not give us up to blindness of minde, to hardness of heart, to a reprobate sence, to strong delusions, to vile affections. Do not swear in thy wrath that we shall never enter into thy rest.

O Lord leave us not, for we unto us when thou shalt depart from us.

Do not abhor us O God, for as thy loving kindness is better than life, so thy displeasure is more bitter than death it self.

Oh deliver from future wrath, which is most of all intollerable!

How shall we dwell with devouring fire, how shall we be able to inhabit everlasting burnings?

How shall we be able to stand before the Lord, when he shall be revealed with his mighty Angels in flaming fire, taking Vengeance on them that know not God, and disobey the Gospel; who shall be punished with everlasting

verlasting destruction from the presence of the Lord, and from the glory of his power.

Oh Lord grant that we may finde mercy of thee in that great approaching, when the wicked shall be turned into Hell, and all the Nations that forget God.

Thou that hast the keys of Hell, and of Death; Oh, unsting death, and suffer me not to fall down into that lake which burns with fire and brimstone.

Let me never feel the gnawings of that Worm that dyes not, nor be tormented in that flame that never shall be quenched.

Oh be not angry, if I am importunate to have thy anger removed; an eternity of misery is astonishing. Oh save me from everlasting Damnation.

4. A fourth part of prayer is, Petition for Grace and Mercy.

Remember, O Lord, thy tender mercies, and thy loving kindneses, for they have been ever of old.

Have mercy upon me O God, according to thy loving kindness, and according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from my Iniquities, and cleanse me from my sins. Take away all our Iniquities, and receive us graciously; heal our back-slidings, and love us freely, and let thy anger be turned away from us. Though we have made thee to serve with our sins, and wearied thee with our Iniquities, yet according to the Word that thou hast spoken, blot out our Transgressions for thy own sake, and remember our sins no more.

For thy name, O Lord, pardon my iniquity, for it is great.

O Lord, behold the Lamb of God that takes away the sins of the world.

All we, like Sheep, have gone astray; we have turned every one to his own way, but thou hast laid on him the iniquities of us all.

He was wounded for our Transgressions; he was bruised for our Iniquities; the chastisement of our peace was laid upon him. Oh that by his stripes we may be healed.

He poured out his Soul unto the death, and made intercession for the Transgressors. Oh let transgressors be received into favour.

Justify us freely by thy grace, through the Redemption of Jesus Christ, whom thou hast sent forth to be a propitiation through Faith in his blood.

Our sin has abounded, let thy grace much more abound.

Beg for Adoption.

Oh that thou wouldst become a God in Covenant with us, and a Reconciled Father to us, and let us be the Sons and Daughters of the Lord Almighty.

Let us be no more Strangers and Forraigners, but fellow-Citizens with the Saints, of the household of God.

Send forth the spirit of thy Son into our hearts, crying, Abba, Father.

Deliver us from fear and bondage, and seal us up unto the day of Redemption. Say unto us, Souls I am your Salvation.

There be many that say, who will shew us any good? Lord, lift thou up the light of thy Countenance upon us.

Make me to hear joy and gladness, that the bones which

which thou hast broken may rejoyce. Satisfy us early with thy mercy.

Let thy spirit bear witness with our spirits, that we are thy Children, and not only Children, but Heirs, Heirs of God, joynt-Heirs with Christ unto the Inheritance that is undefiled, and will never fade away, reserved in Heaven for us.

Intreat that Repentance unto life may be granted.

Obtake away the heart of stone, and give an heart of flesh. Let thy goodness lead us to Repentance.

Let us not only have space, but also grace to repent of the evils of our ways and doings. Cause us to remember them, so as to loath our selves and turn to thee.

Turn thou us unto thee, O Lord, and so shall we be turned; draw us, and we shall run after thee.

Renew us in the spirit of our minds, and help us to put on that new man, which after God, is created in Righteousness and true Holiness.

Make our hearts just, after thy own heart, and let them be inclined to keep thy Testimonies.

Put thy laws into our mindes, and write them in our hearts, and be to us a God, and make us a willing people in the day of thy power.

Create in me a clean heart O God, and renew a right spirit within me.

Pray for Faith.

Faith is the gift of God; Ob let us obtain precious Faith from thee, which is much more to be valued then gold that perishes.

Strengthen my assent unto every word that thou hast

Spoken, that I may as firmly believe every threatening, every promise, every part of thy revealed will, as I believe when the Sun sets, 'twill rise again the next morning.

Let me tremble at thy threatening, and not dare to venture upon any thing thou hatest.

Let my heart stand in awe of thy Word, and let it be my constant inquiry.

Lord, what wouldst thou have me to do?

Open, my heart, to give entertainment to the Lord of life and glory.

Oh that I may look unto Jesus as the Israelites sung in the Wilderness did unto the brazen Serpent; and looking, may be healed and saved.

Let me hear, and be taught of the Father, and come to Christ, and receive him to be a Prince and Saviour to me.

Oh that Christ may be truly precious to me, that I may count all things but loss, that I may win the Lord Jesus. Help me to value the exceeding riches of thy grace in thy kindness, through Christ Jesus.

Be earnest for Love and other graces of the Spirit.

Let my faith work by love, and love constrain me to live unto thee.

Give me an heart to know thee more, and circumcise my heart to love thee above all.

Whom have I in Heaven, but thee? and there is none on Earth that I desire besides thee.

Let not my heart run a Whoring from thee, thou art infinitely worthy of my strongest love.

That

That I may love thee, let me know I am beloved of thee,

Unite my heart to fear thy name. Oh that I may see thee always before me, and have an awful sense of thy power, and presence, and holiness and goodness upon my heart.

Never turn away from me O Lord to do me good, and put thy fear into my heart that I may not depart from thee.

Fire my heart with Zeal for thy glory, let me stand up for God, in the midst of a crooked and perverse Generation, let me never live either to be a shame to the Gospel, or ashamed of the Gospel.

Deliver me from lukewarmness in Religion, let me take heed of being neither hot nor cold, least I provoke thee, to spew me out of thy mouth.

Make and keep me good, even in bad times, and because others dishonour thee without fear; let me be the more careful to do that which pleases thee.

Thou didst preserve Lot in Sodom, Noah in the old world, the Saints that were in Nero's household. Oh help me to keep myself unspotted from the world, and let me chuse rather to go to Heaven with a few, then to go in the broad way that leads to destruction, with the greatest multitude.

Let my heart be found in thy statutes, that I be not ashamed.

Lord make me Sincere, and keep me Sincere, and without offence until the day of Jesus Christ.

Let me be upright before thee, and keep myself from mine Iniquity.

Oh

Oh help me to lay aside every weight, and the sin that does so easily beset me.

Let this be our rejoicing even the testimony of our Conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our Conversation in the world.

In all Estates, let us learn therewith to be contented: Let us consider that Godliness with Contentment is great Gain.

Oh that we may know how to want, and how to abound; how to be sick, and how to be well; how to Live, and how to Die. Let us be able to do, and suffer all things through Christ strengthening of us.

Let our Conversations be as becomes the Gospel; help us to follow thee as dear Children, to Live as the Redeemed of the Lord, and to glorify thee in our Bodies and in our Spirits: For we are not our own, but are bought with a price. We profess Christ; let us depart from Iniquity, and walk even as he walked. Not contenting our selves with the form of Godliness without the Power of Godliness.

Let us not profess to Know thee, and in Works deny thee; but make us Zealous of good Works, considering we are Created unto good Works, which God has before ordained, that we should walk in them.

Help us to do justly, and to love Mercy, and to walk Humbly with God.

Cleanse us from all Filthiness both of the flesh and Spirit, and help us to perfect Holiness in thy Fear.

Make us Consciencious in all our Relations; and let it be our continual Exercise, to keep a Conscience



mid of Offence towards God and towards Man.

Arme us against the Evil ddy; let us never faint in Adversity, nor be discouraged from following God by Persecution,

Let Christ and Truth be Dearer to us than our very Lives, and let us count it both Wisdom and our Interest, to throw all our outward Enjoyments Overboard, rather than make Shipwrack of Faith and a good Conscience.

Petitions in reference to the Word.

O let thy word be a light unto my Feet, and a Lamp unto my Path: When I go, let it lead me, when I sleep, let it keep me, when I awake, let it talk with me.

Give me the seeing Eye, the hearing Ear, the understanding Heart: Make thy word like Fire, and like a Hammer that breaketh the Rock in pieces.

Oh let thy word be powerful to kill sin, and to Convert the Soul unto thee.

Give the Preacher the Tongue of the Learned, and let him divide the word aright; and let the Pleasure of the Lord prosper in his hand.

Let Sinners be startled and converted, and let Saints be edified and comforted, and built up by the word of thy grace.

Let thy Spirit accompany Prophefying, that dead Bones may live, and they who have Life, may have it more and more abundantly.

Make us Doers of thy Word, and not Hearers only, deceiving our selves.

Petitions in reference to the Sacrament.

We were given up to thee when Baptized in thy Name.

*Name.* Ob break our Hearts for our Unfruitfulness, and help us now to be stedfast in thy Covenant.

*W*e have been baptized with water ; Oh that we may be washed, and sanctified, and justified in the Name of the Lord Jesus, and by the Spirit of our God.

Let the Ordinance of the Supper be earnestly desired ; let not thy Table be Contemptible.

Oh that we may prize that Bread of God that comes down from Heaven, and gives Life unto the world ; let us not labour for the Meat that perisheth.

*W*herefore should we spend our Money for that which is not bread, and our labour for that which cannot satisfy.

Let us look unto Christ whom we have peirced, and mourn. Let us Eternally fall out with Sin beholding it besmeared with the Blood of Jesus.

Help us to believe that Christ was made sin, and bear the Curse that was due to us ; and to conclude that the Lord Jesus is as really given to us, as the outward Elements.

Make us eager to Receive whole Christ, and all his Benefits, and to give up our selves wholly, and immediately to him.

O thou God of all Grace, make us perfect, establish, strengthen, settle us, and cause us to cleave unto the Lord with full Purpose of Heart.

Let Sabbaths be prized and improved ; lets rejoice when they come, for then we have Opportunity to enter thy Sanctuary, and approach thy Table.

Petitions for Perseverance.

Uphold me with thy free Spirit. Hold thou me up

and I shall be safe, so shall I have Respect unto thy Precepts continually.

Thou art the Author, be the Finisher of my Faith: Fulfill all the good pleasure of thy goodness, and the work of Faith and power.

Thou givest Power to the Faint, and to them that have no might, thou encreaseth Strength. Oh strengthen me with strength in my Soul that I may Run and not be weary, that I may walk and not Faint.

Preserve me by thy mighty Power through Faith unto Salvation.

Let us not be of them that draw back unto Perdition, but of them that believe unto the Saving of the soul.

O Lord, who art of Power to establish us, keep us from falling, and preserve us Faultless before the Presence of this Glory, with exceeding Joy.

Petitions for Temporal Mercies.

Give us this day our Daily Bread: Give me neither Poverty nor Riches; feed me with Food convenient for me.

Let not our Table be a Snare, and that which should have been for our Welfare, let it not become a Trap unto us.

O that thou wouldest Bless me indeed, and enlarge my Court, and that thy Hand may be with me, and that thou wouldest keep me from Evil that it may not grieve me.

Make me in all my ways to Acknowledge thee, and do thou direct my Paths.

'Tis in vain to rise up Early, to sit up Late, and eat the Bread of sorrows.

Thy

Thy Blessings O Lord maketh Rich and thou addest no Sorrow with it.

Be a Sun to Enlighten, a Shield to Defend me, and no good Thing withhold from me.

Make thy Light to shine upon my Tabernacle, and set an Hedge about me, and cause the Work of my Hands to prosper; and let me have an Heart to Honour thee with the Substance thou hast given me, and to make a friend of the Mammon of Unrighteousness.

Watch over me perpetually, and that none may hurt me, O Lord keep me night and day.

Preserve my going out and my coming in, lead me not into Temptation, but deliver me from evil, and especially from sin which is of all the greatest.

Petitions in reference to Death.

Oh that we were wise to consider our latter end. Teach us so to number our days that we may apply our hearts unto wisdom.

All the days of our appointed time let us wait till our change comes: let us die daily to sin and to the world, and live to God through Christ Jesus.

Help us to make sure work for Eternity, living the life of the Righteous that we may also die the death of the Righteous.

Oh that we may passe the time of our sojourning here in fear, and as strangers and pilgrims abstain from fleshly lusts which war against our Souls.

What is our life? 'tis even a vapour which appeareth for a little time and then vanisheth away, let us not defer our believing and repentance, but while 'tis called to day, hear thy Voice, and not barden our hearts any longer.

Let

Let death be ours as well as life, and let the sting of death be taken out before we feel it. Deliver us from the fear of death, and suffer us not all our life time to be subjected unto bondage.

Put us in minde of our great account, for shortly we must be no longer stewards.

Let us act as those that believe, God will bring every work into judgment, with every secret thing; whether it be good, or whether it be evil.

Here we have no continuing City, therefore, let us minde that City that hath foundations whose builder and maker is God.

Let our Heart and Treasure be above, let our Loyns be girded about, and our lights burning, and our selves as those that are watching and wating for our Lords appearing.

Let the prize of the high calling be in our Eye, that we may press towards the mark, and more and more abound in the work of the Lord.

Let us groan to be clothed upon with our house which is from Heaven; desiring nathing more than to be absent from the body, and present with the Lord. And labour exceedingly that whether present or absent, we may be accepted of him.

5. The fifth part of Prayer is Intercession for others. The Church is to be prayed for.

Save thy People, bless thine inheritance, rule them also, and lift them up for ever. Be a wall of fire round about Mount Sion, that it may stand fast continually.

Preserve that little Flock unto whom thou hast promised to give the kingdom.

Let

Let thy delight be in Jerusalem, grave her on the palms of thy Hands, let her walls be continually before thee, let her builders make hast and cause her destroyers to depart from her.

Why doth thine anger smoke against the sheep of thy Pasture? look down from Heaven the habitation of thy Holiness and of thy Glory. Where is thy zeal and thy strength, and the earning of thy bowels, and of thy mercies? are they restrained?

Awake, awake, put on strength, O Arm of the Lord; Awake as in the ancient days in the generations of old. Art not thou he that hast broken Rahab, and wounded the Dragon? Shew thy marvellous loving-kindness, O thou that savest by thy right hand, those that put their trust in thee, from them that rise up against them.

Unite thy people together, let them not bite and devour one another, but endeavour by all lowliness, and meekness, long suffering, and forbearing one another, in love to keep the unity of the Spirit in the bond of Peace.

Let Truth shine forth, and mistakes be discovered; Oh let the light of the moon be as the light of the Sun, and the light of the Sun seven-fold as the light of seven days; and at last bind up the breach of thy people and heal the stroke of their wound.

Bring home Jews and Gentiles that belong to the election of thy Grace.

Make thy way known upon earth, and thy saving health among all Nations.

Raise up the Tabernacle of David which is fallen,  
and

and close up the breaches thereof; and be gracious to the remnant of Joseph, and let the kingdoms of the world become the kingdoms of the Lord and of his Christ.

Bring in those sheep that are not yet of thy fold, and cause them to hear the voice of the great Shephard.

As the mountains are round about Jerusalem, so be thou round about thy people from henceforth and for ever. And let not the gates of Hell ever be able to prevail against them.

Petitions for the Nation in which we live.

Let Truth and Peace, be in England, Scotland, and Ireland. Let the Gospel be continued, and be made effectual to the turning of many unto righteousness. Let Souls fly as a Cloud to the Lord Jesus; and as Doves to the Windows.

Let judgments be all sanctified, let not Sword, and Plague, and Fire, be all in vain; but oh let our uncircumcised hearts be humbled, and help us to accept of the punishment of our iniquities, and to turn unto him that has been smiting us; that thou mayst send abundant plenty and prosperity.

Let the King and our Rulers be blessed, and Favour Religion, and thy People, and under them let us live quiet and peaceable lives in all godliness and honesty.

Petitions for relations, & those that are afflicted.

Oh that our brethren, and kindred, according to the flesh, may have an interest in that love which thou bearest to thy people.

'Tis terrible to think of Children or yolk-fellowes, or brethren their miscarrying to Eternity. Oh therefore give grace where there is none, and work more and

L

more,

more, where thou hast already in some degree wrought it.

Sanctify outward affliction to all that are exercised thereby: let them know thou chastizest them because thou lovest them, and let it be their principal desire, to be made partaker of thy Holiness. Let them cast all their burthens upon thee; and do thou sustain them.

Let the Fatherless find mercy with thee, and make the widows heart to sing for joy, because their Maker is their husband, the Lord of Hosts is his Name.

Binde up the broken in heart, and heal the Wounds which sin has made. Do not contend for ever, neither be always wrath, lest the Spirit fail before thee.

Succour them that are tempted, and shorten the chain of the evil One.

Shine into the souls of them that refuse to be comforted, that sit in darkness and see no light, and are ready to say, will the Lord cast off for ever; and will he be favourable no more?

Many are the afflictions of thy people O Lord, deliver them out of them all. Suffer none to be tempted above what they are able.

Petitions for them to use that are wounded in their Spirits.

How long wilt thou forget me O Lord; for ever? Oh do not still hide away thy Face from me. Turn thee unto me and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged; O bring thou me out of my distresses.

Oh that my griefs were thoroughly weighed, and my calamities lay'd in the ballances together! for now they would be heavier then the sand, therefore my words

are



are swallowed up, for the arrows of the almighty are within me, the poyson whereof drinketh up my Spirits, the terrors of God do set themselves in array against me. Oh do not cast me quite away from thy presence, but heal those wounds which thou hast made; and cause a calm where now the storm is so exceeding dreadful.

I have sinned, what shall I do unto thee; O thou preserver of men? Oh do not set me as a mark against thee, do not make me a burthen to myself.

Out of the depths, have I cryed unto thee; O Lord, all my desire is before thee, and my groaning is not hid from thee.

Let not thy wrath still lie hard upon me, do not afflict me with all thy waves.

Oh draw a weary and heavy laden Soul, to the Lord Jesus, who alone can give rest unto me.

Lord encourage my hope, and help me to believe. Christ was wounded that I might be healed, he was bound that I might be set at liberty, he was forsaken and deserted that thou mightest return to me: He was exceeding sorrowful even unto death, that I might partake of the joy of thy Salvation.

I fly not unto carnal means to divert, and remove my sorrows; the pleasures of the world, and the advantages of it, I perceive are empty and low things.

Imourn after God, I long for God, as the chased hart after the water brooks.

Oh satiate a weary Soul, and replenish a Sorrowful Soul, that will certainly sink unlesse thou support, and dye away, unlesse thou speak comfort.

6. The Sixth part of Prayer is Imprecation against others.

Let the works of the Devil be destroyed, and the Kingdom of the prince of darknesse be thrown down.

Why should Satan lead captive at his pleasure, the greater part of mankinde, and command so great a multitude of those Souls, that are capable of honouring and serving thee?

Hast thou not spoyled principalities, and powers, and made a shew of them, openly triumphing over them? Oh let not conquered enemies insult and prevail; but let the Prince of this world be judged and cast out, and let Souls by thousands and by millions be made free indeed. Let Satans instruments have a rebuke given them, and let no weapon prosper that is formed against Zion. We desire not the woful day for thy enemies, but we intreat that their hands may not be able to perform their enterprize against thy people, and all their counsels may be carried headlong.

O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, shew thy self, lift up thy self, thou Judge of the earth render a reward to the proud. Lord how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things, and all the workers of Iniquity boast themselves? They break in peices thy People, O Lord, and afflict thine heritage. The plowers plow upon thy peoples backs, and make long their furrows. O thou that art the righteous Lord, break asunder the cords of the ungodly. Let great Babylon come into remembrance, and give the Scarlet colour'd whore, who has been drunk with the blood of Saints, blood to drink, for she is worthy. Her sins have reached unto Heaven, Oh remember

remember her iniquities. She says in her heart, I sit as a Queen, and am no widow, and shall see no sorrow; therefore let his plagues come in one day; Death, and mourning, and famine; and let her be utterly burnt with fire; for thou art strong O Lord that judgest her.

Let not Popery prevail, but let all abhor that Religion which pleads for Idolatry, and that is so exceeding bloody. Oh when shall that prophecy be fulfilled; Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul Spirit, and a cage of every unclean and hateful bird? When shall the heavens rejoyce over her, and the holy Apostles and Prophets, because God hath avenged them upon her?

Let enemies to thy people become friends, both to thy people and their own selves; but if they are implacable, make them to know they are but men; and wherein they deal proudly, show thy self above them. Arise O Lord, and plead thine own cause; and let all thy foes be made thy footstool.

7. The last part of prayer is Thanksgiving and Praise.

Lord thou art infinitely exalted above all blessing and praise. Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the Sons of men! How precious are thy Thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the Sand. 'Tis thou that hast made us and not we our selves; our Bodies were curiously wrought by thee, and all our Members were written in thy Book, and thou hast been  
the

the former of our Spirits. Thou hast given me a Tongue to speak, and therefore it shall shew forth thy praise. Thou hast given me a Soul capable of love and joy, therefore it shall love thee and rejoyce in thee.

Bless the Lord O my Soul, and all that is within me bless his holy Name; bless the Lord O my soul, and forget not all his benefits. I have been cast upon thee from the Womb, and have hung on thee ever since I hung upon the Breasts. How many unknown and passible and deserved evils have I been preserved from? How many undeserved Mercyes have been shewed down upon me? Thou hast been my Shepheard O Lord, so that I have wanted nothing all my days. Many are blind that I meet withall, but I see; many are deaf, but I hear; many are dumb, but my Tongue can speak; many have lost their Limbs, but all my Bones have reason to say, who Lord is like unto thee? my Limbs are sound, and Sences perfect; and I have the use of Reason when many are distracted, and Raving in Bedlam.

I see not the hurtful Sword, neither do I hear the alarm of War; when others are terrified, and behold Garments roulled in Blood, and their Souls are wearied, because of Murderers. Thou sendest fruitful seasons, and fillest our hearts with Food and gladness: Thou Crownest the Year with thy goodness, and thy Paths drop fatness. We are less than the least of Mercies, therefore thy goodness O Lord is the greater, and more greatly to be admired.

Thanksgiving for spiritual Mercyes.

Oh the height, and length, and depth, and breadth, of the love of God, in sending Christ into  
the

the World to be a Saviour. Glory be to God in the high-  
est, on Earth Peace, good will towards Men.

O Wonderful, that the Word should be made Flesh ;  
that He who was in the form of God, and thought it no  
Robbery to be equal with God, should take upon him  
the form of a Servant, and become obedient to Death,  
that we might not die and perish for ever. We blesse  
thee that our Ears do hear the joyful sound of the Gos-  
pel ; and that the day-spring from on high hath visited  
us, to guide our Feet into the way of Peace. Thy Sab-  
baths, and thy Ordinances, and the means of Grace,  
are priviledges which we can never sufficiently value.

Thou callest upon us to turn and live, and some can  
say thou hast made the Call effectual. We were some-  
times darknesse, but now are we light in the Lord ; we  
were strangers, but now Children ; we were dead in  
trespasses and sins, but God who is rich in mercy, for  
the great love wherewith he loved us, hath quickned us  
together with Christ. Thou hast cast all our sins behind  
thy back and we may rejoyce indeed, because our names  
are written in the book of Life. Thou hast made a new  
Covenant with us, ordered in all things, and sure, and  
all that we can desire, or need, is here promised. The  
blessings of both Worlds thou hast engaged to bestow ;  
and this Covenant is more firm then the Ordinances of  
the Heavens : The mountains shall depart. and the  
Hills be removed ; the Heaven and the Earth shall  
passe away, but thy kindness shall not depart from us,  
nor the Covenant of thy Peace be removed, but abide  
for evermore.

Thanksgiving

## Thanksgiving for Eternal Mercies.

*Thy Salvation is near O Lord ; and be that shall come , will come ; and will not tarry. Time is wearing away apace, and the Everlasting Kingdom is at hand.*

*'Tis but a little while, and we shall be in thy presence where there is fulness of joy and pleasure for evermore.*

*Then our hope will be swallowed up in Fruition, and our Faith in seeing of thee Face to Face. We shall be made perfectly holy and compleatly happy ; we shall sorrow no more, we shall sorrow no more, but be at rest Eternally. We shall be Crowned with Life and Righteousness, and Reign with God in his Everlasting Kingdom.*

*Blessed be the Lord who hath given us Everlasting consolation, and good hope through Grace of such an Inheritance ; where we shall to Eternity be admiring free Grace, and making Heaven Ring with Everlasting Hallelujahs. While I live, I will praise the Lord, and after Death I will begin to praise him in a better manner ; and never, never, give over praising.*

*Now unto Him that is able to do exceeding abundantly above all that we either ask or think, according to the Power that worketh in us, Unto Him be Glory in the Church by Christ Jesus throughout all Ages, and World without End, Amen.*

---

F I N I S.

